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WILLIAM COLGATE.

William Colgate

WILLIAM COLGATE:

THE CHRISTIAN LAYMAN.

BY

W. W. EVERTS, D.D.

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TO

BAPTIST LAYMEN,

EXEMPLARS OF THE FAITH,

SUPPORTERS OF THE CHURCHES,

UPHOLDERS OF THE INSTITUTIONS, AND BENEFACTORS
OF THE MISSIONS, OF A GREAT DENOMINATION,

THIS SKETCH OF THE

LIFE OF ONE OF THE MOST USEFUL OF THEIR CLASS

IS

RESPECTFULLY INSCRIBED.

W. W. EVERTS.

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PROEM.

THE writer enjoyed rare opportunities for studying the character of the subject of this sketch.

He opened his house to his young pastor; advised him, as a father, in the duties of a first pastorate, and in the sorrow of an early bereavement welcomed to the family-vault the remains of his dead.

A deeper insight into his character was gained through sympathy with his radical convictions. No art can compensate for the lack of this sympathy. Without it, one may be betrayed into apology for rarest virtues or commendation of insidious vices, giving appearance of strength to native weakness, while obscuring the real distinction of true greatness.

We have sought by this Memoir to illustrate the principles of social progress. Though not

sufficiently eventful to arrest the attention of the superficial observer, this life was so inspired by religious feeling and fraught with religious activity as to become the frame of a picture of rare force and beauty, eminently representative of the Christian faith. The purpose of the argument, supplementing the narrative, is to vindicate his sacred convictions and project his influence into the history of the Baptist denomination.

As in the analysis of a single drop is discovered the nature of the waters filling the seas; as in the example of Abraham is revealed the life of all believers; so in this Memoir are represented the characteristics of a great people. If this biography champions Baptist principles, it is because he cherished them with enthusiasm. If it defends the Bible work inaugurated by Baptists forty years ago, it is because he identified the promise of pure Christianity with the faithful translation of the Scriptures.

One would not write a life of Wellington without mentioning Waterloo, nor the life of Luther without naming Worms; so in this Memoir of William Colgate his radical convictions and sac-

rifices for the Baptist faith are not glossed over.

The biography of any representative man—like Carlyle's Frederick the Great, Masson's Milton, or Froude's Bunyan—may interweave in the personal narrative a history and illustration of the character and progress, the faith and institutions, of a great people.

In the life of William Colgate we have attempted to portray the character and illustrate the principles of a great denomination.

W. W. E.

INTRODUCTION.

"THESE ALL DIED IN FAITH."

If an honest man is the noblest work of God, a study of his character should be the pleasing duty of all. Individual or family history is of public importance only so far as it illustrates some great principle of social progress. An exceptional or abnormal life may entertain the curious reader without truly instructing him. The very singularity which fascinates may proportionately mislead. Admirers of those seeking fortune, place, or power through adventurous methods, may be lured to hopeless dishonor. Success by inheritance is scarcely more instructive than that gained by wild speculation. Hoarding inherited wealth may attest a mere instinct of selfish providence, shared equally by bee and beaver. Therefore, the thrift of the miser, though perhaps promoting in some a necessary economy and frugality, and the fortune of the speculator, though doubtless

inspiring beneficent enterprise in sluggish communities, are alike seductive and dangerous examples for the study of the unwary and credulous. To seek in them the inspiration and guidance of a true life, to the neglect of its normal pursuits, would be like surrendering one's self to a bewildering admiration of the terrific grandeur of the storm-cloud or the gorgeous splendor of sunset or sunrise, while failing to appreciate the more beneficent and blessed radiance of the noonday. The example of a king, prime minister, statesman, politician, or speculator can affect practically at most but a small class; while that of a farmer, merchant, manufacturer, or even of a lawyer, physician, or clergyman, may distinguish by manifold precedents the line of march of the army of progress.

We present William Colgate in a twofold representative character: as a business-man, representing conspicuously the true industrial, and as a Christian man, the true religious, order of society. He who attains the best success in an established industrial or professional pursuit is a public benefactor. Reaching the head of agriculture, manufactures, arts, or learned profession through industry, skill, forecast, and enterprise, he sets up waymarks for the guidance of others. His successes

rob no class, but enrich all. As we award higher praise to one rising from the ranks to the head of the army through military genius, science, and discipline, tested on many a hard-fought field, than to one grasping command in the crisis of political upheaval and revolution, without talent or training; so we award higher praise to those who win the prizes of life in normal pursuits than to those who gamble for them in exceptional and adventurous speculations. The more widely the pursuit affects the general welfare, the more praise is due to him who excels in it. Compared with the leaders of great industries, what are the claims to grateful appreciation of the ambitious ruler, swaying a sceptre for personal or family aggrandizement; of the wary politician, bending all his energies to gain the triumphs and spoils of party; of the successful adventurer, jeoparding the means and credit of others to heap up unearned wealth; or even of the artist, scientist, or scholar, having little sympathy with human brotherhood and only intent on personal achievement and distinction? We present this life as a safe, instructive, and inspiring study for all who seek the secret of a true worldly prosperity.

But Mr. Colgate was also a representative Christian. Religion, by differences of creed, imparts a

distinctive character to peoples, races, and ages. Christianity, through diversity of doctrine and discipline, has produced various types of clergy and laity. How different the cleric and laic character of the Papacy and of the Protestant denominations!

The Romish and Greek laymen are enthusiastically loyal to the priestly order. They are equally indifferent to all questions of personal liberty.

The Lutheran or English churchman honors Christian profession, as prescribed by the state, even apart from Christian experience. His patriotism inspires his piety. He would defend his church as he would the honor of his country.

The Presbyterian layman, representing culture, civil liberty, high morality, orthodoxy, and missions, challenges the admiration of the conservative and godly.

The Methodist layman boasts of one of the most powerful organizations in the world for the promotion of Christian reform, philanthropy, charity, and evangelism. Following the march and waving the banner of conquest, he everywhere kindles enthusiasm for goodness in the hearts of the masses. Any lack of diffused culture or of prestige of social position is more than compensated by an all-consecrating zeal.

The Congregationalist or the Independent lay-

man is a perpetual mediator between the old and the new. He is not afraid of unsettling confidence in any dogma in his endeavor to reconstruct the common creed. One school of Independents especially, in New England, emboldening irreverent and radical speculations, has precipitated clergy and laity into an almost total eclipse of faith. Another school has zealously maintained orthodoxy, and been distinguished among the foremost champions of civil and religious liberty.

The Universalist layman exalts the goodness at the expense of the justice of God. He believes the divine compassion will sooner or later gather all, however wide and persistent their apostasy here, to a blissful abode. Giving no adequate place to fear in moral discipline, he enfeebles the motive to penitence, prayer, and personal, family, and public worship. Religion seems to be a superfluous care—a pursuit without compensation. The shading of justice in moral government is not deep enough for a background to set off the divine clemency, and the feeling of responsibility and of gratitude decline together. Yet as a protest against exaggerated and materialistic views of divine retribution, Universalism has fulfilled a mission, and some noble persons, through abounding but disproportioned charity, have professed it.

The Episcopalian magnifies refinement and decorum in religion. With apparent partiality, he seeks the support of culture, wealth, and office. In seeking followers he sometimes seems to think the avenue to place and the gate of heaven are one. The Episcopal Church, through aristocratic sympathies, more than any other denomination took the part of the Tories in the War of Independence. But the churchman wisely appreciates the instituted order of religion, and exalts ceremonial as essential to spiritual worship and culture. The observance superficial critics disparage as superstition he rigorously maintains as necessary to conserve and celebrate piety. With military precision and chivalry he defends and honors religious traditions and institutions against the destructive liberalism which would overthrow divine ordinances and banish religion from the world. The annals of this church are adorned with not a few names resplendent with civic and Christian virtues.

The layman of the various rationalistic schools of theology so magnifies the sufficiency of reason as to deny the need of divine revelation or a divine Saviour. He challenges, precludes the approach of, any supernatural idea, motive, or promise. Sin is a disease not to be censured, but pitied —a trifling irregularity involving no personal guilt

and but the slightest penal consequences. Discarding all ultimate external authority over the conscience, the nature of man is his only Bible, his own will his only God, and all sacred beliefs are superstitions.

As an effective protest against popular superstitions, even rationalism accomplishes a beneficent mission, and enrolls laymen whose virtues refute the pharisaism of a dead orthodoxy.

The Baptist layman is distinguished by devotion to the supremacy of the Scriptures, the lordship of Christ, and the voluntary, spiritual, and exclusive order of the church. He would no more think of varying from the prescribed ceremonial and discipline of the church than Pagan, Mohammedan, or Jew from the established ritual of his faith. Believing that Christ has reduced religion to its minimum of order to supersede all other religious institutions and incorporate into itself all the sacredness and sanctions they have claimed, he accepts that order as to him a test and standard of piety. He could not discard it without rejecting Christ's lordship. Those who believe every order of church to be equally scriptural may, without violation of conscience, observe any form of Christian profession, join any denomination, or exchange ecclesiastical relations at any time, for the sake of con-

venience, pulpit attractions, or even social advantage.

He, however, who believes that the church is a specific, and not a miscellaneous order, is bound to maintain that order. If he scrupulously observes an external form, it is a form prescribed as a test of obedience and a symbol of spiritual truth. If he is devoted to a ritual, it is the ritual defined in the organic law of Christ's church. If he is reproached as a churchman, it is the very church of Christ, and not the traditional institutions of men, that he honors. If he claims to belong to a more scriptural denomination than others, it is because he sought that distinction in making Christian profession. If he believed any other ecclesiastical order more scriptural, he would now seek it, or if he believed any other equally scriptural, he might at once cease to be a Baptist. This view of the exclusive order of the church has necessitated painful separation from other believers, even in general evangelism, reforms, and missions.

The late J. P. Crozer, one of the noblest Christian laymen of this country, in his earlier Christian profession had much at heart association and cooperation with other denominations in promoting Christianity. But experience convinced him that in such alliances his principles were ever liable to

be compromised and his testimony to the truth obstructed. Therefore, during the latter part of his life he felt constrained to work more exclusively through the missions and institutions of his own denomination. William Colgate, through the controversy in the American Bible Society, learned that in any union of denominations, where the issue was only between Baptists and Pedobaptists, the principles and testimony of Baptists must be sacrificed to the union.

The separation forced upon these brethren has been logically forced upon all consistent Baptists. In the exclusiveness of the truth they hold in respect to the eternal kingdom of Christ they have fulfilled the prophecy of Israel, the type of the church: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Their exclusiveness is but an organized protest against Antichrist on the one hand and miscellaneous ecclesiasticism on the other. Yet this exclusiveness has provoked the thoughtless, invidious, and uncharitable charge of bigotry. Are Baptists bigots for maintaining an exclusive order of the church instituted by Christ and observed by his apostles?

Church history shows that those most exclusive in loyalty to Christ have always been most cath-

olic in their principles and the most earnest defenders of the rights of all men. Montanists, Donatists, Waldenses, and other kindred communities, though enforcing an exclusive order and discipline of the church, were more catholic than the Papacy, boasting of broad culture while persecuting and decimating them. Hubmeyer and the Anabaptists, guarding the independence, ordinances, and spirituality of the church by the most rigorous discipline, were truer exemplars of the catholic spirit and purposes of Christianity than Luther and his followers, who perverted Christ's ordinances and allied his kingdom with the state, and branded Baptists as schismatics. The Lollards were more catholic than the English Catholics, who confiscated their goods and burned them at the stake. Roger Williams, though persecuted for his exclusive views of the church, is now celebrated as the foremost champion of religious liberty of his time. Bunyan, Gill, Fuller, Ryland, and Hall, though suffering reproach as Dissenters, were truer expounders of the kingdom of Christ than contemporary prelacy.

Who doubts that Spurgeon, belonging to a sect everywhere spoken against as narrow and bigoted, is a better expounder of the catholic spirit and church of Christ than Stanley, who abrogates our

Lord's ordinances, denies the independence of his church, and subjects his kingdom to the state?

The exclusiveness of Baptists is but an organized protest against encroachments of the hierarchy and the miscellaneous sects, and in defence of the freedom and catholicity of Christ's church. Awarding to others the rights they so sacredly guard for themselves, persecution becomes for ever impossible. The rigor of their exclusiveness is proportioned to the magnitude of the rights they guard. Only by scrupulous loyalty to Christ can despotisms and superstitions of the world be escaped. The charge of bigotry against a people with such principles and traditions, foremost champions of civil and religious liberty in all lands and ages, can only be compared to the accusation brought against Jesus and John the Baptist, that they were possessed with the devil.

If loyalty to Christ, the holiest devotion man can be inspired with, is liable to such imputation, then all exact subjection to order in the realm of matter or mind should be challenged as base subserviency, and universal lawlessness praised as catholicity. Scrupulous subjection to Christ, the principle that formulates the Baptist denomination, does not make bigots, but truly catholic Christians. It unites the most effective principle

of piety with charity. It develops all social and civic as well as moral virtues.

After the world in blinded prejudice had condemned Jesus as a malefactor and led him away to be crucified, the centurion articulated its true conscience when he said, "Verily, this was the Son of God." So, notwithstanding the continued partisan calumny heaped upon the Baptists, enlightened and candid men will honor their devotion to the New Testament, and recognize the catholicity of their spirit and principles.

No sect has produced a more various and competent leadership of society, nor those who have borne the honors of wealth or power with more Christian dignity and loyalty to their principles. We name, in later times, those enrolled among them across the sea: Knollys, Hughes, Fox, Gurney, Havelock, than whom England has produced no nobler Christian laymen. On this side the water—Tupper, Turpin, Boyce, Crane, Thomas of the South; Cobb, Lincoln, Briggs, Gilbert, Duncan, Day, and Colby of New England; Sage, Munro, Beebee, Humphrey, Colgate, Crozer, and Bishop of the Middle States; Walker, McPherson, Brotherton, and Thompson of the West; and others throughout the country, it may be less known, but not the less noble.

These men were outranked by the devotees of no faith, the laymen of no sect, or land, or age. We revere them as a Christian aristocracy. We commend them as representatives of a denomination tracing its succession and principles to the age of the apostles, conspicuous in the progress of civil and religious liberty, now numbering more than two millions in this country and rapidly increasing throughout the world.

We place William Colgate in a foremost position among Baptists. His representative character raises him above the sphere of mere personal memoir, and gives to his name a prestige which ancestral fame, resplendent fortune, intellectual endowment, rare culture, or eminent piety alone could not impart, and is worthy to be repeated by the followers of Christ to the latest generation.

INTRODUCTION.

THE people of Kent are among the most Saxon of Englishmen. Their portion of the island, thrusting itself forward as the scarp upon which strangers visiting them from the south and the east of the mainland of Europe must first plant their feet when coming as invaders; the sea-borne traffic and travel of London sweeping, so much of it, past their shores on its way to and from every country of the globe; Cæsar having landed there, and their own leaders, Hengist and Horsa, having landed there, and William the Norman, their conqueror, having landed there, and the First Napoleon purposing long, but purposing fruitlessly, with his Boulogne armament to land there,—the dwellers in this county of England have been, like the occupants of some great sea-wall, among the most insular and self-asserting of all the residents of sea-girt Britain.

Kentish men claimed, in earlier centuries, as the bravest of fighters, the right of forming the van in Anglo-Saxon armies. Canterbury , the seat of the primate archbishop of the National Church, is within their boundaries. They call Augustine, who brought the gospel to their Anglo-Saxon pagan forefathers, "the apostle of England," though, in fact, men in time much nearer than he to the apostles had brought, long before, to the British residents preceding their own arrival, a more apostolical type of doctrine than was Augustine's. When other portions of Britain accepted the bondman as a component element of the community, the Kentish people refused such arrangements. When the rest of the nation gave the land, on the father's death, to the elder son, excluding the younger children, Kent shared it among all the sons alike, and, if there were no sons, among all the daughters alike. This gavelkind tenure, as it was termed, divided up the ownership of the soil among stalwart peasants, of whom each was proud to flaunt for himself the title of "A MAN OF KENT." A bondman or serf, they held, in reality was no man ; and this at a time when vassals—or villeins, as they were styled—made up a large part of society in the rest of England. Their independence and thrift gave currency to a rugged

old stanza about the prosperity of these hardy freemen as husbandmen:

> "A knight of Cales [Calais],
> A gentleman of Wales,
> And a laird of the north countree,—
> A yeoman of Kent,
> With his yearly rent,
> Will buy them all three."

Later statutes of Parliament have much retrenched this old gavelkind tenure, and so crippled the independence which it infused into the popular character. Antiquarians say, too, that much more than is sometimes supposed was inherited by Kent and its people from the earlier Britons or Celts, whom these Saxons had extruded from their sea-coast. The very name of their country, Kent—or Cantium, as anciently called—is Celtic, indicating its shape, a head or point stretching out into the sea—a projecting corner that *cants* out from the island circuit. Their rivers, Medway and Stour, have names of British origin, and the very phrase for their grand law of gavelkind is British, as Webster tells us. There was a similar tenure of land all over the island till the Saxon came. Only the Saxons of Kent insisted on, and succeeded in retaining from the British whom they drove out, this law of heri-

tage, whilst the rest of their Anglo-Saxon comrades accepted feudalism and primogeniture and vassalage. So, as to religion also, the Britons had the gospel long, very long, before Augustine, the Anglo-Saxon's apostle, sent by Gregory, had left Rome or had touched Kent, According to credible tradition, British converts were won and churches gathered in the first apostolic age, full five centuries before Augustine. And as invading and victorious Paganism, if other historical analogies are to be regarded, could have scarcely uprooted and effaced all this Christian influence of the subjugated and banished race, its seeds must have remained in the sod. The Anglo-Saxon Kent, though peculiar, was not as entirely original and self-grown as is often imagined. Where the law of landed inheritance survived or came from the conquered, some moral elements besides may well have quietly survived also from a Christianity apparently proscribed and extirpated.

Whatever the origin of their traits, the Kentish population have been eminently lovers of freedom, and ready for the conflicts necessary to assert and retain it. It was but an interval of seventy years that separated in Kent the popular rising of Wat Tyler in one century from that of Jack Cade in the next. Memories of war, on the land and on

the sea, have seemed to float over the region. In our own times, in Walmer Castle, Kent, the victor of Waterloo, as warden of the Cinque Ports—the five old English havens, four of which indent the Kentish coast—spent his last years, and there he drew his last breath. And before Wellington's day, the Pitt family was identified, through two generations, with Kent very noticeably. From Chatham, one of its naval ports, the elder William Pitt took the title of his earldom. His daughter, married to the third Earl of Stanhope, lived at Chevening Park, near Sevenoaks, in Kent; and at Chevening is yet preserved and shown the manuscript tragedy which her brother, the younger William Pitt, when a mere lad, wrote. Though never printed, it is cherished as a proof of the boy's wondrous precocity, who but a few years after was to become the dominant statesman in a critical and portentous era of his country's history, when Burke, Sheridan, Erskine, and Fox were among his competitors. At Holwood Hill, in the same county, a few miles nearer London, he loved, in later and weary years, to seek the retirement which his vast cares so needed. In that Chevening home was trained the niece of William Pitt, the daughter of his only sister, the Lady Hester Stanhope, who presided so long at

her uncle's bachelor board, and who on his death went to play so strange and weird a part as chieftainess in Mount Lebanon, dazzling the Arabs and expecting there a sort of Moslem Messiah.

The father of William Colgate belonged to one of the old yeomen Kentish stocks, for centuries rooted in that soil and imbibing its strong traits. It is a family tradition that in schoolboy days there was intimacy between him and the younger Pitt. The success of our American Revolution, and the speedy attempts, under the old Bourbon monarchy of France, to inaugurate the European counterpart of the American upheaval, called forth in England the most vivid and widespread excitement. In the early years of the Transatlantic and of the French struggles, Charles Fox, a statesman and patriot of high endowments, affected—and his friends and party affected with him—to wear the buff and blue, the colors of Washington and his officers in their regimentals when fighting the red-coated soldiery of England. It was a mute token of sympathy with Washington's quarrel and principles in the early stage of the collision. But these British sympathizers with the first complaints of the American colonists dreaded and deprecated the ultimate severance of the Colonies from the mother country. The yellow paper on

the back of the great literary organ, the *Edinburgh Review*—which in its first years lorded it without a rival over English criticism—and the azure hue of its side-covers made it, as Byron called it, the Buff and Blue organ, and were a quiet proclamation that it wore the livery of the great Whig party for whom it spoke.

Many of the English Dissenters were not slow to express similar feelings with those cherished at first by English Whigs in Parliament toward the American Colonies. Robert Hall, when a mere boy sent from home to be a pupil-boarder with the eccentric but devout John Ryland, Senior, the father of Ryland of Bristol, was startled to hear his instructor assure some friends that, if in Washington's place, he would draw blood from his arm and drink it in a vow of loyalty to the death to their patriotic cause. But as time went on, and the infidelity, ripened to rottenness in France, had its English copyists like Thomas Paine, the banners of scepticism flung out in England startled there all the lovers of the old gospel. Many Britons, who had read eagerly Paine's *Rights of Man*, shrank with detestation from his later book, *The Age of Reason*, as containing deadliest wrongs to God and to the Christ of God. The excesses, early manifesting them-

selves in the rapidly-shifting scenes of the French Revolution, made the abhorrence and the dread throughout English society each day more intense as well as more widely spread. Burke, who had been in his long preceding career the earnest champion of political reform, now by his warnings against French principles and procedures became the oracle of the court and of its most passionate Tory retainers. Fox and his friends lost their hold on the confidence of large bodies of the people who had before been inclined to follow their guidance. The younger Pitt, who in his earlier years had planned large measures of parliamentary reform, now felt himself coerced into reaction. To him a policy of repression and intimidation seemed now needful, in order to preserve not the Crown only, but the country itself and all its highest interests, from anarchy and ferocious desolation. Men like Parr deplored most passionately the severities of Pitt, in the conviction and imprisonment or exile of men like Wakefield and Muir and Palmer.

The elder Colgate, father of William Colgate, had become very thoroughly identified with the party that sought reform, but who, by their Tory neighbors and rulers, were held to be contriving a sanguinary revolution. Pitt, it is said, in remem-

brance of their boyish friendship, procured the transmission to Colgate of a message that he might within an indicated period be allowed quietly to leave the country; but that, failing to do so, he would certainly be arrested, as an earnest and popular partisan, indicted; and must expect, on a prompt conviction, to share the full and dire effect of the measures which the Government were applying to others. Those measures had sent some men of education and character to a prolonged imprisonment at home, or in deportation abroad to Australian shores, at that time identified with vulgar and brazen vice, and where pickpockets, burglars, and makers of base coin, the sweepings of jails and kennels, formed as yet the chief body of the colonists. Colgate judged expatriation inevitable, and a new home in the Western Republic, whose struggles for freedom he had admired, had its attractiveness. It was an evidence of his hold on the community which from childhood had known him, that a great body of neighbors and friends on horseback escorted him to the port of embarkation. With a large and young family, the transfer at his age, and with habits mature and fixed, to a new country and its strange adjustments, involved some quite heavy disasters. In Maryland, and in our own

State of New York, in the vicinity of its metropolis, these disasters seemed to augment with each new attempt to establish a home. He turned at last to what, in those days, was the fresh wilderness of Delaware County, New York, where his declining years found a quiet shelter.

The portion of the English Dissenters who had become most early and fiercely identified with political agitation were the part who had estranged themselves from the old Puritan orthodoxy. Price, Priestley, and Toulmin were among their leaders. Robinson, the Baptist pastor of Cambridge, once an evangelical Calvinist, gave up, as he flippantly said, belief in a Satan to believe in a Christ; but of that Christ he denied the atonement and the Godhead, though his own earlier works had advocated these truths. In his last days he assured Priestley that his (Priestley's) influence had saved him from becoming a mere Deist. George Dyer, Robinson's biographer, who had also swerved from the old standards, yet hints, when citing Robinson's remark to Priestley, that Robinson's eulogies of new associates were often more flattering than sincere, and must not be too literally interpreted. The Rationalism that reaches such advanced stages becomes often wildly chimerical and reckless, and, spite of its name, flagrantly irrational. The elder

Colgate had been, more or less, under the influence of a dissent tainted with heresy. His late American years are said to have brought him back to the sounder views of the pious forefathers, winning him to the redeeming Cross and the renewing Paraclete. Ryland of Bristol, Andrew Fuller, William Carey, Samuel Pearce, Robert Hall, and his father, Hall of Arnsby, took generally small or no part in political debate; held by the old moorings of the faith; and became, by God's blessing, most successful in home evangelization, in missions to the Far East, and in the translation and wide diffusion of the Bible.

The biography to which these remarks are but introductory tells how nobly and bravely William Colgate, the eldest son, left in his early manhood in a great city almost with no means, became a journeyman and qualified himself for a trade that grew in his hands into a great manufacture; gathered his brothers around him, and became a power in the community and in the religious denomination to which he attached himself. Alert, diligent, vigilant and courteous, systematic and persistent, he displayed some of the marked traits of his Kentish ancestry. It is not to be held that descent decides a man's destiny. Each soul has its own separate traits and its own intransferable re-

sponsibility, and the grace of God is the grand agency to develop the highest powers of man's nature. But as in Paul's Galatians we see the characteristic warmth and the characteristic fickleness attributed after the lapse of centuries to their kindred Celts of modern Britain, we learn how long transmissible may be national endowments, and discern how divine truth and divine grace even, in the channels of their workings, follow the cleavages, so to speak, of hereditary character.

Attending the ministry of John M. Mason, the great preacher of the American pulpit, young Colgate desired to join himself to that church if he could but receive baptism in the mode of immersion, which his scriptural studies led him to regard as the one that the Bible prescribed. He applied to a Baptist minister to administer the ordinance thus to him, that, having received this rite from his hands, he might go over to the Presbyterian communion. The Baptist refused. Further reflection weaned Colgate from his earlier project. His lot was cast thereafter with the Baptists, and he never regretted the decision.

A man of the people, he looked to their needs and augured readily their feelings. Early made a deacon, he found a large influence forming itself around him as by a natural, insensible accretion.

To facilitate and secure the attendance of the masses, he desired the removal of the pew system, and, like the early Wesleyans, to make all sittings in all sanctuaries free to the first occupant. The interests of families who would fain not be divided in God's house, and the necessity for revenues to support pulpit and worship—revenues most regularly secured by pew-letting—were pleaded long against him. In the removal of his interest and attendance to a languishing church, which he and his friends sought to resuscitate, he secured in this new religious home the adoption of the method of free pews, and persevered, though at a large cost to himself, for years in its retention.

Bringing in the services of the Rev. Jacob Knapp, a most vigorous, though rugged a devout and effective, preacher, he had the joy of hailing most of his numerous household, or all, brought into the membership of the church in the protracted meetings, as they were termed. When, removing from their old site, the church erected a new and attractive sanctuary in the upper part of the city, his intelligent forecast was shown in selecting for it land on the old Stuyvesant and Fish estate upon the Second Avenue, at a point commanding the traveller's eye from the Third Avenue and the Bowery, as well as those journey-

ing along the avenue on which the edifice fronted. But the expenditures to be incurred and continued were such that he was compelled to yield to the wishes of those aiding him in the new enterprise, and to return to the pew-letting system which he had early opposed and for some time disused.

Though not a man of books, and his own early education having been limited by the necessities of a youth comparatively portionless, which must be promptly dedicated to and engrossed by mercantile pursuits, he valued education, especially for the ministry, and became among the earliest of its munificent supporters in the Hamilton Theological School of New York State. This expanded into a theological seminary, a university, and a preparatory academy training pupils for both these. It was a charge which became in some sense part of his moral and spiritual bequest to his children, and lavishly have they met the requirements of the parental trust. Though not in legal form, yet it was to affection and to memory placed, as it were, by both their parents upon their filial hands and bound upon their hearts.

The writer of this sketch was less closely intimate with Mr. Colgate than with his brother-in-law and fellow-deacon, the late Joshua Gilbert—a man of less suavity of manner than Mr. Colgate,

but having, under a somewhat rugged crust of aspect and deportment, great kindliness and sweetness, strong sense, and earnest piety. The two kinsmen did not always coincide in judgment, had sometimes their kindly, witty jousts, and were at times rivals in business; but cherished a true fraternal regard, and helped, each in his own chosen way, the common cause of godliness and right, which was to both supremely dear.

In the work of distributing the English Bible Mr. Colgate was early enlisted, and in sustaining the Baptist missionaries at Serampore who rendered the Scriptures into so many of the old tongues of the East. His home was open as a hospitable refuge to the ministers and missionaries who visited our city, and who, in the earlier days of our churches, looked not so much to hotels as to their denominational brethren for the shelter of roof-tree and the spreading of their daily table. He was for years a generous entertainer, and thus knew widely and kindly the leaders of our denomination in many States of the Union.

When the question came up of asking for our Eastern versions, made by missionaries like Carey, Yates, and Judson, the support of the great national society of various evangelical denominations, the American Bible Society, he, with Drs. Cone

and Maclay and the great body of our denomination, thought that the versions, distinctively of Baptists, should be sustained by that Society's funds and patronage. There were a few, however—as the late Pres. Wayland, Dr. Sharp of Boston, and the lamented Nathan Bishop, and some others—who, though Baptists, took the ground of sustaining the Resolution drafted, probably, by Wayland, but presented in the Society Board by the late Dr. Brigham, Chief Secretary of the Society. This Resolution held that, to receive support from a National Society, Foreign Versions should, like the received English Version, be such that all evangelical denominations could coalesce in upholding them. The few Baptists who sustained that Resolution—the one finally adopted by the American Bible Society—held that the alternative, if this course were not adopted, would be—and which some eager Baptists urged that it should be, and which they would have the Society solemnly establish—that each religious sect and its missionary society should be held responsible, apart, for the character and adequacy of its own foreign versions. Those preferring the alternative would have the American Bible Society, as a common mother, accept and nurse all these foreign versions with an equal, impartial regard. As the English Baptists had lost not long

before the Rev. Mr. Adam, a missionary sent to India by our English brethren, but there become a Unitarian, and as the American Unitarians had lately taken him up as their Unitarian representative and missionary in the Eastern field, it seemed that, had the American Bible Society consented to the views thus urged for a platform of indiscriminate patronage, that Society might soon be summoned to circulate a Unitarian Bible in some one of Hindostan's many dialects. The criticisms of men like Gilbert Wakefield, Priestley, Belsham, and Lant Carpenter upon doctrines and texts dear to the evangelical churches made the outlook for the heathen world who should be thus led, and for the Christendom thus leading their heathen neophytes, an outlook full of gloom and of dismay. The old Jansenists of France had moved the ire of their former pupil, the dramatist Racine, when they, the Jansenists, spoke of dramatists generally as men who, by their false principles, poisoned the public wells. Evangelical believers in Britain and in America feared that a flinging down of barriers in this rash fashion proposed by some innovators would be virtually a poisoning of God's own wells of salvation. A wild Rationalism, they feared, would be given thus free scope to retrench here the God-given text, and to alter balefully there the

sense of such texts as might be retained. To their minds, such a plan of indiscriminate and all-embracing patronage promised a hotch-potch of death, such as the prophet's servant mournfully announced when the wild gourds were shred into the pottage; but here no prophet Elisha would be at hand miraculously to make the bane harmless and to bless the meal into wholesomeness.

But it seems due to the integrity of history here to note that the Baptists opposing such large acceptance of all foreign versions—Baptists few in number then, and far outvoted in their own denominational ranks—never meant to give up their own denominational missionary versions. They held, on the contrary, that these should be sustained tenaciously and liberally; but that, in consistency, the missionary society employing the teacher and making the version should sustain translator and translation. But their position was very often misapprehended. When Dr. Judson, long after, in person visited our shores, that excellent missionary seemed amazed when, from the writer of these lines, he learned this as the real meaning of the Baptists sustaining the Resolution of the American Bible Society. He had supposed, until that time, that they meant to have his Burman version modified. They meant nothing of the

kind. As a Baptist, he must so make it as he had. As Baptists, they must sustain it so made. But they only held that its support should, in denominational fairness, come, not from a general and national society, like the American Bible Society, but from the denominational Missionary Society that chose and sent the translator.

If a time should ever come—and it may come sooner than to unbelief it yet seems possible—when the various evangelical bodies shall fall back upon the position now held by many Pedobaptist scholars of eminence, that the early Christian churches did in fact immerse, and that the New Testament term means originally immersion, then, other bodies than Baptists may become willing to sustain foreign versions stating this fact as to primitive usage. And then, in such case, the existing rule of the American Bible Society may be construed, in such altered state of feeling among the denominations, to take under its patronage the labors of a Carey, Judson, Yates, Wenger, and N. Brown, in consequence of these new modifications of opinion among the Pedobaptist supporters of Bible Societies.

From versions abroad the discussion widened in our churches to take in the existing English Version. There were new controversies, which led to

the formation of the second Bible Society among American Baptists—the American Bible Union. Among its first work was to be the preparation of an English Version, substituting for "baptism," the old Greek word which had passed bodily over into the Latin and the English tongues, but which to some Baptists seemed grown vague from prevalent misconceptions, the later Latin word "immersion." Large expenditures were incurred. Some of the criticisms on King James's Version, or rather that of his translators, were needlessly severe, and its literary merits were grievously disparaged. With the ardor of his temperament, Mr. Colgate had hopes of the speedy preparation of such remodelled, and, as he would hold it, juster, version for English readers. These hopes were not crowned with the early or entire success which he had anticipated.

In the scholarship of the brother into whose hands this work has now past the brethren of his own churches have great confidence. They know that a new rendering from him cannot fail to be elaborate and scholarly, worthy just respect, and requiring and rewarding frequent consultation. And yet they do not know that his toils will, for English schools and homes, prove more adequate to displace the older book, than those of De Wette

have been in Germany and those of Van der Palm in Holland, to dislodge the volumes Luther gave to one land and the Synod of Dort gave to the other. Even from him in the ripeness of his years and studies—which may God lengthen and richly bless!—some of his brethren may fail to expect a version more rich, devout, and musical, as well as exact, more instinct with inner life, more surcharged with hallowed memories; and that shall irrevocably banish the beautiful Bible of our fathers and of our old confessors. It is a book on whose lids not only, but on whose very leaves, rests the martyr-dust of collaborators like Tyndale and Cranmer and Rogers, burnt at the stake to white ashes for their endeavors to secure and refine this volume. The fragrance of their holocaust clings to its pages. The stake where each such confessor manfully died, aided to scatter their book abroad to every coast where the English tongue is spoken, and whither British and American keels carry the freedom, the enterprise, the culture, the intelligence, the sympathies, alms, and prayers of the English-speaking races. Let us hope in God's good Spirit, and in his sleepless and infallible providence, for the best issue of all research. But in the grace and love of our common Lord let us not prejudge and let us not contend. The day will

declare. Let every man be fully persuaded in his own mind, and hamper not his brother.

Diffusing over a large family circle the influence of his example and his inspiriting memory, following in a ripe age to the tomb the wife of his youth, not by very many years preceding him thither, and leaving, after large munificence in the cause of religion and education, an ample estate to his children, William Colgate was gathered, a true "MAN OF KENT," to his grave on these Western shores, where new institutions gave free scope to his old hereditary traits, and where so many lineages and tongues melt amicably into national unity. Those of us who may not have always shared his opinions or followed his guidance in some side-issues can thankfully cherish the memory of one so energetic, shrewd, bounteous, unwearied, and successful, and look with a humble trust to the land where all Christ's people, at the Master's feet, shall be reunited in a brotherhood of common worship and ever-growing knowledge and ever closer accord.

His popular sympathies won him hosts of attached allies and supporters. His diligent stewardship for Christ was not, in his Master's bounty, permitted to exhaust his personal resources, but served only to consolidate, to augment, and to exalt them. Rich in means, and yet richer in friends,

he was, with glad memories of the past, called away to yet more glorious anticipations for the long future. In the brightness and vastness of that future the earthly career of even a Melchisedek shrinks as into a dark and narrow porch, introducing to mansions unspeakably and inconceivably great in their proportions and in their dazzling splendor. "To be ever with the Lord." What Bible even can exhaust by its most lucid and gorgeous descriptions the treasures condensed into that brief sentence?

WILLIAM R. WILLIAMS.

NEW YORK, April, 1881.

I.

ANCESTRY.

WILLIAM COLGATE.

I.

ANCESTRY.

"The unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and in thy mother Eunice; and I am persuaded is in thee also."

PERSONAL fame reflects social progress. The names of patriarchs and prophets represent epochs in Hebrew history. The names of poets, philosophers, artists, and statesmen exhibit the glory of Greek culture. The Cæsars and Ciceros give Rome her immortality. Cavour embodied all that was great and good in Italy, Thiers in France, Lincoln in America, as Gladstone and Bismarck still represent the culture and empire of Britain and Germany. All modern states, in the enthusiasm of hero-worship, ascribe their glory to the achievements of a few representative men.

Religious faiths are monuments of those who formulated them, and schools of theology cele-

brate the names of those who founded them. Lutheranism perpetuates the name of the great Reformer of the sixteenth century; Calvinism is the memorial of the most acute and learned theologian of his time; Methodism continues to celebrate the personal piety and mission of the Wesleys. Throughout Christendom less organized bodies have owed the championship and progress of their faith to personal example, testimony, and sacrifice. Montanus, Donatus, Hubmeyer, Roger Williams, and their fellow-martyrs celebrated the apostolic or Baptist faith through the ages. In less conspicuous spheres men worthy to be called their successors have continued to serve and sacrifice for that faith. Prominent among these is WILLIAM COLGATE, whose traditional virtues and sterling, energetic piety made him a trusted leader of men. The Sierra Nevada forest is not more wonderful for the magnitude of individual trees than for the many majestic forms that tower around the Grizzly Giant and claim kindred with it, in that greatest pinery of the globe. Worthy men generally arise from a worthy ancestry, and appear among a worthy kindred.

The truthful and heroic character of William Colgate was derived from an ancestry that helped to perpetuate English liberty, Protestantism, and

piety. As the pre-eminence and permanence of the Sierra Nevada pines were provided for by the expansion and firmness of the trunk near the ground, like the base of a pyramid, adapted to lift and hold the giant tree in the upper air securely against the storms of centuries, so the subject of this memoir was buttressed by the convictions of a radical ancestry, holding, contending, and suffering for political and religious liberty.

In the thirteenth century, a street and a ward in Norwich, England, bore the family name; and two parishes claim—the one a St. George, and the other a St. Margaret Colgate. In 1410, the family were domiciled in Kent County, and the name is traced in titles to property. The name appears again among the Separatists, who fled to Holland in the sixteenth century to escape persecution.

William Colgate was born January 25, 1783, in the parish of Hollingbourn, county of Kent, about five miles from the old and flourishing town of Maidstone. When he was six years old his father, Robert, moved to Shoreham, where William passed six years on the farm. The old homestead, as shown by a painting in possession of the family, is picturesque with lawn and meadow, water-view and skirting forest, in quiet beauty fit to have been the birthplace of poet or

philosopher. An English home, so charming in its ideal conception, was enshrined there. His father had taken a lively interest in politics, and on market-days gathered the people, read to them the proceedings of Parliament, inveighed against oppressive laws, and advocated the rights of labor and conscience; so that he became widely known as a tribune of the people, defending the equal rights of all classes. As a champion of the Dissenters he had sympathized with the cause of the people in the French and the American Revolutions. During the War of Independence he watched with tender solicitude the progress of every campaign and the issue of every battle. In the evenings he would spread a map of the Colonies on the table and trace before his family the position of the armies and the fields of battle. Where the Colonists were defeated, he kept the sad record by piercing the map with a fork. Where the invading army were defeated, he recorded the joyful event by piercing two holes in the map.

This sympathy with the democracy of France and America could not escape the notice of the government. At the dinners which closed the market-days at Seven Oaks, Robert Colgate often presided, and harangued the people in reference to the corruption of Parliament and the sacrifice of

the rights of the people, and toasts were drunk pledging devotion to reform. William Colgate, though a little boy, remembered the daring sentiments expressed at these meetings. A respected farmer on one occasion said, "that if a French army were to cross the Channel and raise the standard of revolution, it would be joined by the people in marching on London to demand reform." Another, cutting off with his knife the froth from an overflowing mug, exclaimed, "Thus may it be with all crowned heads!" The enthusiasm greeting this violent sentiment attested the spirit and peril of the times. Twelve men were arrested and imprisoned in the London Tower for uttering revolutionary sentiments, but afterward, as a measure of conciliation, were pardoned out. But the clemency of the government only emboldened the agitators.

Robert Colgate's name headed a list of seven who were to be summarily dealt with as traitors. The friendship of a distinguished statesmen rescued him and determined the destiny of his family. William Pitt was his schoolmate, and doubtless received the inspiration of his liberal spirit and policy toward the American Colonies from the same source. When, therefore, his early and lifelong friend was menaced, "the Great Com-

moner" sent a private messenger from London to warn him of his peril, advise his escape, and assure him that he would delay arrest upon his pledge to leave the country within four weeks. The messenger arrived late at night, and passed the hours till morning discussing with Mr. Colgate his message and the time and plan for his leaving the country. He bore back to London the promise that in two weeks the liberty-loving citizen would embark for America. The family were stricken with sorrow at this enforced exile from home and native land. They tearfully conducted the hurried preparation. Such is the cost of liberty. By base compliance that father could have reared his family in his dear native land and been buried in peace with his fathers. The report of this exile of a most honored and loved citizen stirred the heart of the whole community in sympathy and indignation. After the family had been sent on, the persecuted man shut the door upon himself and turned his back upon his cherished home. Thousands of people from village and surrounding country escorted him on his way with affectionate benedictions and tearful adieus. At length the hero of this scene, worthy of a poet or a painter, was so overcome by these tributes that, pulling his cap over his eyes and putting spurs to his horse,

he galloped out of the thronging crowd, away from his long-blessed home, and led his wife and little ones toward the sea and the New World. For miles his road was lined by farmers and their families, who strewed his path with flowers and followed him with lamentations.

In March, 1795, the emigrants sailed for Baltimore, and after a voyage of sixty days set their feet on the shore of the Western Hemisphere. Three of Mr. Colgate's compatriots were arrested and imprisoned for condemning those political wrongs which were afterward redressed by the Reform Bill of 1832.

Mr. Colgate purchased a farm for his large family in Harford County, Maryland, where they lived several years. But through fraudulent titles he lost his property. William, then only seventeen years old, through encouragement of creditors, entered into the disorganized business, paid off his father's debts, and supported the large family out of the proceeds of his industry. Soon after removing to New York he purchased a farm for his father in Delaware County, where he peacefully ended his days. Robert Colgate's father had been a principal supporter, and one of the plurality of elders, of a Baptist church, whose unpretending place of worship continued for more than a cen-

tury under the very shadow of the state church, proclaiming religious liberty against the oppressions of a corrupt hierarchy.

Robert had followed his father's faith and possessed his father's gifts, and became a distinguished champion of religious as well as civil liberty. With some other Baptists at this period, making sharp issue with birthright membership, hireling priesthood, and scholastic theology, he became an Arian, following the interpretations of the maligned and martyred Servetus. But after coming to this country, and tracing the affinities and observing the testimonies of orthodoxy, and, in more favorable circumstances, re-reading the New Testament, Robert Colgate joined a regular Baptist church, and in Delaware County became a helper and teacher in the church.

Retaining his English partiality for horseback riding, on a beautiful Lord's Day morning he was mounting before the door of his house, in order to ride to church, when he fell dead to the ground with heart disease. The blowing of a horn spread the intelligence of the sudden and great bereavement of the family, church, and community, and the people hastened together from the surrounding country, and gazed tearfully for the last time upon a beloved brother, a trusted friend, an incorrupt-

ible citizen, a Christian without guile. William's mother and two sisters ended exemplary Christian lives in New York, honored by the church. John, George, Bowles, and Charles, following their enterprising senior brother to New York, also attained commercial distinction, and, all but one, official distinction in the church.

II.

BUSINESS CAREER.

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BUSINESS CAREER.

"Seest thou a man diligent in business: he shall stand before princes; he shall not stand before mean men."

William Colgate attended one of the best schools in Baltimore for the first two years of his life in America. This training, added to the discipline of his boyhood in England, completed his school education. At the age of fifteen he entered upon the earnest work of life. At seventeen he in a humble way, with scarcely any capital or credit, engaged in the soap-and-candle business in Baltimore. At that time manufacturers were greatly needed in all the growing cities of the New World.

By a kind of instinct of great possibilities, and the inspiration of great purposes, and perhaps to escape embarrassing associations with the business misfortunes of the family in Baltimore, young Colgate decided to make the metropolis of the

country his home and place of business. In 1804, at the age of eighteen, he came, first to Mamaroneck, and, after a brief sojourn there, to New York City, and there began, with neither money, credit, nor friends, his illustrious business career.

The secret of his success is disclosed in the principles which governed him. He determined first to master in all its methods and appliances the business he had chosen.

Almost immediately upon his arrival in New York, early one morning he applied at the counting-room of John Slidel & Co., then the largest tallow-chandlers in the city, located at 50 Broadway. There was no vacancy in the establishment, but Mr. Slidel, struck with the open, honest face of the applicant, offered him a place as assistant clerk.

The young Englishman thanked him for his kind proposal, but most respectfully declined it, remarking, "I desire, sir, to *learn* the business. I wish to work to earn a living for myself. Any one can assist a clerk, but I wish to know how to work."

There is the secret of success in the great competitions of business, for the skilled workman naturally acquires control. In old-established houses on both sides of the sea it is more and more felt

that only through the discipline of the apprentice and the skilled journeyman can one safely assume the direction of a great manufacturing or commercial house. Capital without skill can never keep pace with capital supplemented by skill. For lack of this combination hundreds of adventurous business-houses have failed.

Mr. Slidel was so much pleased with the frankness of young Colgate, and his ambition to master a business, that he called his foreman and said, "Give this young man work; show him everything about the business. He will be of great service to you."

The salary proposed was small, but it was the business he sought, and in a short time he became an expert in it. He was transferred from the manufacturing to the sales department, and soon grasped its commercial methods, so that at the end of three years, when the firm was changed, William Colgate became its principal business-manager. In 1806, at the age of twenty-three, he started in the chandlery business in Dutch Street, on the site still occupied in the same business by Colgate & Co.

Another principle assuring the success of Mr. Colgate was subserviency to his business. He did not feel above any of its toil or drudgery. He shrank not from the requirement of early or

late hours at his store. He never betrayed impatience at the ignorance, caprice, or unreasonableness of customers. This secret of his early success he, on one occasion, described in an address to the students at Hamilton. He frankly told them of his humble beginning, the enforced frugality and economy of his early home. The day his store was opened he waited anxiously for his first customer. Toward noon a gentleman entered, looked curiously around, examined his soap, and finally purchased a two-pound bar.

This first sale in his own name in the business adventure of his life was a memorable transaction. He inquired of the customer where he would have it delivered. The gentleman, smiling, said he lived quite up town, and it would doubtless be inconvenient for him to make the delivery. But the enthusiastic young merchant insisted on having his address, and assured him of the prompt delivery of the parcel that afternoon. As the merchant was his own bookkeeper, clerk, and porter, he closed his store an hour earlier than he intended, in order to fulfil his contract. The delivery of the goods, likely, "may have cost me double my profit on that first sale, but, young gentlemen, I won a good customer, and I have kept him ever since."

This winning and retaining customers by proper attention is an important secret of the success of great business-houses. Those feeling above such subserviency must surrender their profits, prestige, and power, sooner or later, to more enterprising firms.

Another rule observed in Mr. Colgate's business was special wariness in all purchases and investments. Though having good reason to trust his own judgment in regard to the state of the market or the values of property, yet in the modesty of all true wisdom he never failed in any important transaction to obtain the opinion of trusted friends. He said, "If my judgment is right, my friend will confirm it; if I have erred in consequence of overlooking any element in the case, he may point out to me my error." How many through lack of this caution have been financially wrecked! All young business-men should follow this wise and safe example. Impatience of the suggestions of experience is an augury of failure. Counsel not only gains wisdom, but also wins sympathy and friendship.

Another rule of business, germane to the last mentioned, was to avoid litigation. If any sought advantage in trade, mediation of friends or arbitration of business acquaintance was proposed, and

if he employed an attorney at all, it was to prevent, rather than to conduct, litigation. Lawsuits to settle business claims seldom contribute much to the ends of justice, while they impair business credit, friendship, and public confidence. By indomitable energy and the observance of such principles of business, Mr. Colgate at the age of twenty-eight had become worth five thousand dollars.

His subsequent career was one of uninterrupted prosperity. During the war of 1812–15 his establishment had almost undisputed control of the market, and the rise in the value of stock on hand greatly increased his wealth. About this period he commenced the manufacture of starch, and soon developed one of the largest factories for this staple in the country.

Not disposed to extend this in connection with the constant enlargement of his original business, the foreman and partner of this manufacture opened independently the starch business, first in Jersey City, and then in another city nearer the great corn-fields of the country, and gained a reputation as the largest starch-manufacturers in America.

Seldom has any business firm retained so fully and for so long a time the sympathy of their em-

ployees, the esteem of their customers, or the respect and confidence of the public. Mr. Colgate's civic virtues did not lack recognition. Commercial and political trusts were refused as obstructing his greater Christian work. For several years, however, he was persuaded to serve as treasurer of the Fire Department of New York. Though known to eschew politics, at the time of a popular uprising against a corrupt administration the leaders of the reform movement pressed upon him the nomination for mayor, but, consistently with his life-long purpose, he declined the honor. After meeting the claims of business and of the church, he felt that conscientious suffrage and prayer for his country fulfilled his duties to the state. His successors, emulating his industry, probity, and sagacity, are perpetuating the name and honor of William Colgate by continuing and enlarging, in the same locality, the business he founded three-quarters of a century ago.

III.

DOMESTIC LIFE.

III.

DOMESTIC LIFE.

"Domestic happiness, thou only bliss of Paradise that has survived the Fall!"

"Our domestic behavior is the main test of our virtue and good-nature."

WILLIAM COLGATE was married in 1811 to Mary Gilbert, a lady of English descent. Miss Gilbert possessed rare endowments of mind and heart, and a superior education. Her skill with pencil and brush challenged the admiration of artists. Her domestic virtues cheered, as with light and song, the home of which she became mistress. Her religious convictions and profession were in strict accord with her husband's, and she had reached them through a similar trial and the surrender of worldly advantages. Awakened to religious thoughtfulness through attendance upon Dr. Maclay's church in Mulberry Street, she earnestly sought the truth, and, against the protest of her father's family, joined the Baptists. All but the tender-hearted

father refused even to see her baptized, but, through the intelligent defence of her course and her silent example, the brothers, who at first reproached, subsequently followed her.

Though brought up in freedom and in comparative luxury, from the spacious rooms and full service of her father's house she came unserved to the narrow appointments provided by her young husband.

The momentary depression felt as she first looked through the unattractive apartments yielded to a kindling enthusiasm of delight as with her own hand she cleaned the rooms and arranged the simple furniture.

In the progress of years there were born to them five sons and two daughters, of whom only three sons remain. The régime of the family was conformed to that of the English home. Britain has become the greatest of modern empires through the discipline of her homes. The decline of family honor is the precursor of social and national decay.

The duty of industry was enforced upon all the members of this growing household. If ever weariness was complained of, the father would remark quietly, "Every person needs physical fatigue every day to ensure the luxury of rest and

the vigor of health." Frugality in individual and family expenditures was practised. Only as increasing profits of business warranted were ampler rooms rented, more attractive furniture supplied, and costlier table spread. Each stage of progress ministered new pleasures to all, and the first small gains were more appreciated than the largest acquisitions in later years. Those beginning with luxuries which parents have acquired through long years of toil and frugality never enjoy the happiness of progress.

In the house in John Street, in Chambers Street, and again in Madison Square, where William Colgate died, there was full provision for the comfort of numerous relatives and guests, but no ostentation of wealth. While families with less occasion and less ability displayed their liveries, for many years Mr. Colgate kept no carriage. He was unwilling by example to encourage an extravagance which often reduces the charities, and sometimes ruins the fortunes, of families. Besides, he despised the effeminacy which resorts to private and public conveyances when a brisk walk is needed to quicken the pulse, give elasticity to the step, and assure a robust and joyous health.

From his home-circle were scrupulously banished idle gossip and uncharitable criticisms. Some-

thing innocent, entertaining, and instructive was introduced in conversation around the table and the fire. Affairs of business, politics, and general news always supplied topics of agreeable and profitable discussion. Any lowering of the tone of conversation was arrested by a pleasant suggestion or a mild rebuke. He would remark, "If we can say nothing good of our neighbors, let us not say anything evil."

The earnest protest of that wise and charitable father, echoed in the following lines, should be repeated in all homes and social circles till the tattler is banished from the world:

"'They say!' Oh, well, suppose they do,
But can they prove the story true?
Why count yourself among the 'They'
Who whisper what they dare not say?
Suspicion may arise from naught
But malice, envy, want of thought.

"'They say!' But why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From what may yet be proved untrue;
And is it not a noble plan
To speak of all the best you can?

"'They say!' Well, if it should be so,
Why need you tell the tale of woe?
Will it the better wrong redress,
Or make one pang of sorrow less?

Will it the erring one restore
Thenceforth to 'go and sin no more'?

"'They say!' Oh pause and look within;
See how thine heart inclines to sin;
And, lest in dark temptation's hour
Thou too shouldst sink beneath its power,
Pity the frail, weep o'er their fall,
But speak of good, or not at all."

This deep charitableness so affected the tenor of his communications that he was impatient of all raillery or denunciation, even against bad men. He recalled the example of Michael the archangel, hurling no railing accusation, even against Satan. He once spoke in terms of marked disapprobation of a sermon against the Devil, because it dealt in exaggerated invectives, and he declared that no creature of God, especially one ranking in intellectual attributes above man and nearest to God, should be so reviled. Such Christian spirit through all homes would dissipate the gloom of envy and strife now clouding the sunshine of life, and inaugurate a reign of peace over the earth.

With the decorum and painstaking observance of family order was blended an easy familiarity that imparted a sense of freedom to all. Sunny temper, genial mirthfulness, and felicitous observation, replete with good sense and often sparkling with wit, made a contented and joyful home.

From the first, Mrs. Colgate was the worthy mistress of this happy home. She personally administered its extraordinary hospitality, so gratefully remembered by favored guests. She encouraged the family worship, so hallowed in the experience of the household. She scrupulously observed the Lord's Day and honored the house of prayer. She was associated with a few ladies in forming a female Sunday-school society, one of the germs of the American Sunday-school Union. She was foremost in conducting a female education society in New York for promoting ministerial education at Hamilton. She gathered funds, endowed scholarships, and furnished rooms for students.

The firmness shown in following her convictions in Christian profession was conspicuously manifested in taking a stand against the usual custom of furnishing wine to guests. One day her husband reported the painful intelligence that two well-known ministers had fallen by the cup. After a pause of deep reflection, with emphatic voice and gesture she declared that she would never again offer intoxicating drinks to her guests. Her resolution was soon tried.

A large company of ministers were her guests, one of whom, an aged man, asked for spirits. She brought it, gave him what he wanted, but put it

away without offering it to the rest. Her face crimsoned as she left the room. The guests were embarrassed, but her firmness triumphed.

Through a long period, Baptist missionaries embarking for distant fields or returning to visit their native land, distinguished Baptist preachers and laymen visiting New York from different parts of the country, often enjoyed his hospitality.

"At a later period," writes Professor H. Harvey, "it was my privilege, while an invalid, to be a guest for several months in his family at the old John Street mansion, the delightful home so familiar and dear to many of our older missionaries and ministers, who were always welcomed there with such genial and large hospitality. The sunny atmosphere which pervaded the household seemed to diffuse itself from the head through all the members of it, and had the peculiar charm of putting the guest at once at his ease and making him at home.

"Mr. Colgate was an admirable conversationalist, having, from his extensive reading and observation, and his knowledge of men, great wealth of information. He was quick and active in repartee, not seldom enlivening his discourse with sallies of wit and with mirth-provoking incidents, while never losing the dignity and courtesy of the

Christian gentleman. To me, then an invalid and suffering from mental depression, his cheerful presence and the quickening atmosphere of that home were a perpetual tonic and inspiration; and as memory now recalls the scene, and depicts afresh the faces of the circle then wont to gather at his table—the venerable father and mother, the sisters Sarah and Mary, the youngest son Joseph, all now gathered in the home above, and others who are still here—that genuine Christian home lives before me as one of the sunniest and most blessed spots associated with my earlier life.

"Of one of that circle I may speak particularly, because her life was so influential in the life and usefulness of Deacon Colgate. Sarah Colgate, his eldest daughter, was a woman of marked character. Although from childhood a cripple, able to move only in her wheeled chair, such was her energy and executive ability that in the feeble health of Mrs. Colgate she assumed the entire management of the large household and became the practical centre of its life. With a judgment singularly clear and practical, sympathies broad and generous, she was a sincere and unselfish Christian, quietly exerting a wide and beneficent influence, not only on the immediate family circle at home, but far beyond on the still wider circle of those at

home and abroad for whom her heart had become enlisted."

"My personal acquaintance with Mr. Colgate," says Dr. Edward Lathrop, "reaches back to the year 1836 or 1837, when, as a student of what was then the Hamilton Literary and Theological Institution, I learned to revere and love him, as in his genial and kindly way he would take the students by the hand or speak to them, as they gathered in the chapel, words of advice and encouragement. It was not, however, till the year 1844—at which time I undertook the pastoral care of the Tabernacle Church—that I came to know intimately and to appreciate in some just measure the many excellences of our revered friend. I was an inmate of his family for months in succession, and at different times during my connection with the church; and in all these seasons of close personal intercourse I can truthfully say that on no occasion did I ever observe in Deacon Colgate the absence in the slightest degree of a respectful consideration, a tender regard, and an unaffected courtesy toward every member of his household, not excepting the humblest servant.

"He was emphatically a kind-hearted man and a gentleman. His door was always open to the

worthy stranger, and to friends, especially to ministerial friends, when on visits of business or recreation to the city. His hearty manner, his cheerfulness, and above all his wealth of Christian sympathy, made him the centre of attraction to all, as well the young as the more aged, whose happiness it was to dwell under his roof.

"He was well mated also, for in his most estimable wife he found a companion who fully sympathized with him in the ministration of his generous hospitality, as she did indeed in all his benevolent schemes."

Such a home is the sweetest boon left to humanity, wearied with the toils and harassed by the cares of life. It is the balm of aching hearts, the refuge of tempted souls, the counsellor of the perplexed, the stronghold of virtue, the training-school of the state, and often the nursery of the church and the gateway to heaven.

IV.

CHRISTIAN PROFESSION.

IV.

CHRISTIAN PROFESSION.

"Without religion the highest endowments of intellect can only render the possessor more dangerous if ill disposed—if well disposed, only more unhappy."

"What constitutes a church? Not hierarchy or thronèd priest,
The stolen trappings of the Romish beast;
These mock the search when all is said;
Seek not the living church among the dead."

External trials led William Colgate to religious experience. Misfortunes attending the exile of his father's family from their native land and the loss of the remnant of their estate developed a vigorous and heroic manhood. Force was tempered by fine sensibilities, and humor found expression in cheerful industry.

While engaged in the enterprise to relieve his father's family from financial embarrassment, he was not free from vindictive feeling toward those who had impoverished them.

After coming to New York he was laid upon a bed of sickness, and in the near prospect of death

the sinfulness of his unforgiving temper was more fully disclosed to him. He saw that he could not expect forgiveness from God while he denied it to men. Through discovery of the inveteracy of his sinful feeling, he came at length to the conviction of a sinful nature. He despaired of entering the kingdom of heaven without a radical change of heart; and that he now importunately sought and believingly obtained.

This spiritual change, whether described as repentance, conversion, or new birth, is needed by all. Only those conscious of sin seek a Saviour. Every pilgrim to the celestial city is startled by thundering Sinai before he gazes upon the cross rising over Calvary with peace and hope.

A prayer is found among his papers breathing the spirit of consecration to duty and God which characterized his subsequent life:

"God and Father of mercy, who hatest nothing that thou hast made, who seest all our miseries and knowest all our infirmities, I prostrate myself at thy throne, beseeching thee to hear my prayer and to receive the petitions which I now offer unto thee.

"I put myself in humble adoration before thee, ardently desirous of knowing thy will, and earnestly supplicating the assistance of thy bountiful grace, that I may be enabled to fulfil it. To this

end, correct and subdue in me all inordinate desires and unholy attachments; impress thy law on my soul, that it may establish my principles and influence my behavior, that both the thoughts of my heart and tenor of my life may be such as become a Christian.

"Let no associations withdraw me from entering daily into myself, that I may become more and more acquainted with my own heart, that its approbation may be my greatest comfort and its reproaches my greatest dread.

"Engrave upon my mind a sense of the character I should maintain. Guard me against levity of behavior, against sudden passion and violent transports, against bewitching pleasures, contemptible meanness, detestable avarice, and unlawful gain. Let no deviation from piety be encouraged by my demeanor. Let not my soul sanction its indiscretions or extenuate its vices by pleading the license of any one's unworthiness.

"As a Christian grant me a uniform and regular diligence, which may neither be overcome by indolence nor enfeebled by relaxation. Let no indulgence in amusements however innocent, nor attachment to studies however enticing, seduce me from an invariable application to my several duties. But may every pursuit be regulated by

prudence and restrained by severity. Warn me against the baits of temptation and the allurements of sin."

There are found among private papers other comprehensive and impressive prayers, especially one for ministers, worthy to be repeated at every ordination to the Christian ministry, as also suggestions of answers to the question, "How to live on earth so as to live in heaven?" offering a rule of life to one accustomed to self-examination. They that believe are described as having Christ in their hearts, heaven in their eye, and this world under their feet. "God's Spirit is their guide; God's fear is their guard; God's people, their companions; God's promises are their cordials; holiness is their way, and heaven their home." They that love Christ are described as those who "love to think of him; they love to hear of him; they love to speak for him; they love the presence of Christ; they love the yoke of Christ; they love the ministers of Christ; they love the name of Christ; they hate sin; they are pleased when Christ is pleased, and grieved when he is grieved; Christ's will is their will, his dishonor is their affliction; his cause is their care; his ministers, their stars; his saints, their delight; his word, their oracle; his glory, their end."

Some of the signs of true grace are named by him:

"1. When self-loving is turned into self-loathing, self-excusing into self-condemning, self-admiring into self-abhorring, self-seeking into self-denying.

"2. 'Tis a sign of true grace when a person seriously complains of the want of grace. A graceless person cannot truly complain that he has no grace; there is grace in that complaint.

"3. When the heart is tender and feels the power of an ordinance.

"4. When the soul hath an appetite for the word.

"5. When a man makes conscience of secret prayer.

"6. When we are taken with their conversation and manner of life who are most spiritual.

"7. When we are willing to be acquainted with Christ, and reconciled with God upon any terms.

"8. When a person approves of all Christian duties.

"9. When he desires more grace than is given, as there is sin in the desire of sin."

Religious profession is the necessary outgrowth of religious experience. Religion can no more be fruitful while latent in unexpressed convictions

than a seed can produce fruit or flower without lifting itself through the ground into the light. With the heart there is belief unto righteous impulse and aspiration. But this experience is not authenticated in salvation without open confession and profession. Devotion to some accepted standard of duty and discipline is therefore the most sacred and inevitable duty of all. One disclaiming such obligations is ever exposing himself to the guilt and peril of sin.

Christ prescribed one and the same form of religious profession for his disciples of every land and age. He appointed a ritual designed to supersede the ceremonial of Judaism and Paganism alike. To vary from the order of his church is antichristian and introduces the reign of sects.

In making a Christian profession, therefore, one may not consult merely local convenience, social affinities, or attractions of pulpit, but primarily and earnestly he should study the New Testament, in order to ascertain what are the ordinances and order of Christ's church.

William Colgate tells in his own artless words the story of his inquiry, perplexity, and trials in making a public Christian profession:

"When I commenced business I attended the preaching of Dr. John M. Mason, toward whom

and his church I felt a great attachment. There my benevolent Aunt Boorman, mother of the late James Boorman, and family belonged, to whom I was under so many obligations financially and otherwise. There were also a number of wealthy and respectable merchants, who seemed cordially to salute me, and many civilities I received from them, especially in the way of business. I had just commenced business, and by their influence and kindness I could but expect my prosperity to be furthered. Like young expectants generally, I could but calculate that success in my business would be advanced by business-men of wealth, and who had given me orders for goods to manifest their good interest toward a young beginner who was attending their church.

"To unite with this church, there appeared every inducement, and at this determination my sister and I arrived without a thought of looking further, as we thought we had both experienced the new birth."

But before proceeding in so grave a matter they wrote to their parents asking their consent and blessing in the step they had resolved upon:

"It is with pain we reflect on the difference of religious opinions between us, but we have the heartfelt consolation of knowing that these opinions

have been carefully and conscientiously formed. If we should be in error, we have and do, as we hope you will in our behalf, pray to our Heavenly Father to set us aright.

"The differences referred to respect the principal articles of Calvinism.

"We believe in the Trinity, and think that the first chapter of John and many other parts of Scripture justify us in that belief.

"We believe that Christ is the Mediator between God and man. 1 Tim. ii. 5; Gal. iv. 5.

"We believe in predestination and justification. Rom. viii. 30. We believe by faith we shall be saved. Acts xvi. 31.

"We believe in the perseverance of the saints. Phil. i. 6; John x. 28, 29; Heb. x. 14; Eph. iv. 30.

"If we had consulted our own sinful inclinations, or had had all our desires of earthly prosperity and happiness satisfied, in all human probability we should have been yet in our sins, far removed from grace. Neither would the pride of our hearts have been so humbled as to disclaim all merits in the case had not our dear Lord—to whom we give all the glory—given us a new heart and put a new spirit within us.

"Having now stated to you our case and belief,

as having a full confidence from your known liberality that the difference of opinion may cause regret, but cannot lessen your love, or cause you after a dispassionate view of the case to give any other advice than such as from circumstances you may be induced to think will be most conducive to our present good and future happiness,—

"1. Can you see any reason why we cannot as Christians cherish the belief above stated? If you think we cannot, we would thank you to point out what part, and why you think it exceptionable.

"2. As we have heard for some time past the preaching of Dr. Mason, and think it is scriptural and consistent preaching of Christ and him circufied, and believe the doctrines of the Associate Reformed Church to be in accord with the word of God, do you think we can consistently join it?

"If you think we cannot, we hope you will inform us why; as also what church, in your opinion, would be better calculated to lead us through this world of trials in the path which leads to Christ and life everlasting.

"As we have long delayed to prepare ourselves for eternity, we hope you will have the goodness to answer these questions as soon as your convenience will permit. As we know not the day or

hour in which Christ will call on us, we are anxious to be prepared.

"We pray that the Lord may be present with you, and comfort and bless you all."

This letter was signed by Mr. Colgate and his sister Maria, and sent to their parents.

"We received a quick reply, written with much affection and every expression of joy that we intended to join a Christian church:

"'Probably I have now by your application the most important task to engage in that occurs during a parent's pilgrimage through life. The seriousness of your minds, a sense of your duty toward God, and the desire you manifest to live in the practice of piety, are truly gratifying to your mother and me. . . . What I have communicated to you on the subject of religion has been with care not to influence your mind with bigotry, . . . but to lead you to search diligently and judge impartially. . . . Our prayers to our Heavenly Father through a crucified Saviour will, I trust, be unitedly offered up that you may clearly see by the true light that lighteth every sincere Christian in the way to life eternal.

"'You say you are happy in agreeing with us respecting the "mode of baptism." Can you prac-

tise any other mode conscientiously, and thereby sanction the inventions of men to your friends, your children, and the rising generation?

"'The next step will be to sprinkle your infants, and promise what neither precept nor example justifies. . . .

"'Take great care that your motive in joining any society is not of an unworthy nature, in order to form worldly connections that may appear desirable, especially if anything is required of you to perform, or even sanction, that is not authorized by the Scriptures.'

"In a postscript to this letter was added:

"'We should have been pleased if you had also given us a Thus saith the Lord for infant sprinkling.'

"On the receipt of this letter I went immediately to see my sister. On leaving her again, I observed that I would go home and give to my parents the Scripture for infant baptism, and we could receive their reply in time to unite with the church at the next communion. My sister has since informed me that as soon as my back was turned, Mrs. Isabella Graham (whom I left in the parlor with my sister) held up her hands and exclaimed, 'Poor young man! poor young man! he knows not what he has undertaken.'

"Several evenings I searched the Scriptures diligently with the references of the Larger and Shorter Catechisms, but without success in finding the Scripture sought for.

"I then went to see my sister to inform her of my want of success, and she observed that on her part search had been made without success also.

"While we were conversing Mrs. Graham came in and sat by us, and on learning our position she observed that there were in theology doctrines which were not easily understood, and that I ought to see Dr. Mason, and she would inform him that on Thursday evening I would call on him.

"This I did, and was treated with all attention and kindness in a conversation lasting late into the night. He used such arguments at length to satisfy me as are usual with ministers with his sentiments, and recommended quite a list of authors who had treated on the subject. This list I procured and read, but before I had completed this reading Mrs. Graham had informed Mrs. Byron, the only Baptist whom I knew in the city, that I was examining this subject, and she sent me Booth's *Pedobaptism Examined.*

"By this I was soon convinced of the fallacy of the opposite writers, and, my sister agreeing with me in opinion, we thought of resorting to the ex-

pediency of being baptized by Mr. Williams, a Baptist minister, the father of Dr. W. R. Williams, and after that uniting with Dr. Mason's church.

"I accordingly called upon Mr. Williams and made known our desire to be baptized. Approving our religious experience and doctrines, he invited us to appear before the church. I demurred, saying our wish was to be baptized, not to join his church. He said that course would be disorderly. I urged that he was authorized to baptize believers, and we were believers. He replied again, 'If I am commanded to baptize, you are commanded to walk orderly, and not discredit the baptism you observe,' and advised me to converse further with Dr. Mason.

"After much reflection we came to the conclusion that in order to follow the directions of our Lord, we *must be Baptists.* Yet to do so, in our estimation then, we should have to leave good preaching for poor; in place of uniting with a respectable people, we should unite with one accounted by the world as ignorant and low in life. We must thus sacrifice connections which promised happiness and a good prospect for aiding us in life; and thus, reviewing fully our duty and our situation, we came to the hard conclusion that *duty we must do.*

"The Lord was able to make up to us the rest. We decided to apply for admittance into the Gold Street Baptist Church, Rev. William Parkinson pastor. I had never yet heard a Baptist preach in New York. We made application, however, and were received and baptized in February, 1808."

Is not this record of earnest appeal to the word of God as the standard of religious doctrine and practice, this loyalty to personal convictions against the appeals of popular error, and at the sacrifice of worldly advantages and friendships, worthy to be compared with Abraham's obedience?

Devotion to ancestral faith is better than casual religious profession without feeling amenable to any divine standard of faith. But devotion to Christ should be the all-inspiring passion in Christian profession. For his worship and glory all sacred traditions, and even the examples and commands of parents, should be abjured.

William Colgate forsook all worldly authority and interests to follow Christ. As he received the Lord Jesus, he continued to walk in him, rooted, grounded, and built up in him to the last. One of his farewell counsels was a warning to his children against the proselytism of error and the seductive influences of worldly prosperity:

"My son, you want too much intellect in the sermons you hear. But that is not the kind that God has blessed since the days of the apostles. Plain Bible-preaching has been blessed before all learned discourse. You must take hold, and not wait for things to come to your taste, in these matters, and stick to the Baptists.

"Don't go running off after fine things. Since the days of Nebuchadnezzar—that crafty politician who virtually united church and state—those who ought to know better have been keeping things so, and the abominations of church and state and infant sprinkling are the corner-stone of the whole structure now falling to pieces."

A striking testimony to his religious convictions is given in a touching scene at the close of his life. James Boorman, at that time one of the most distinguished merchants of New York, his cousin and most intimate friend, called for a last interview. Like Job and his friends, they were overcome with grief, and wept for some moments in silent embrace. At length Mr. Boorman, alluding doubtless to his own lack of courage and decision at one time to carry out convictions he had confessed, in contrast with his noble cousin's long-continued sacrifices for *his* faith, said, "Well, William, *you* have been honest in religion, and now

you have sons to maintain your faith when you are gone. But *I* have no sons to perpetuate and honor my beliefs when I go." The strength and glory of manhood are crowned by loyalty to conscience and Christ.

V.

CHURCH DISCIPLINE.

V.

CHURCH DISCIPLINE.

"In whom ye are builded a habitation of God through the Spirit."

THE order of Christ's church may be as essential to the highest spiritual culture as the family to perfected domestic discipline. Polygamy may no more obstruct social confidence and culture than hierarchy local Christian fellowship and discipline. The independent local church, through moral and sympathizing companionship, opens a refuge from temptation and sorrow; through constitutional barriers against encroachments of religious despotism, establishes a stronghold of freedom; and through elevation of standard of duty, constitutes the most effective school for spiritual culture and discipline in the world.

Enforced as a primary and universal order of society, the church would supersede the *caste* which obstructs the regeneration of India, the concordats that repress freedom and foster superstition in

Spain, and the political administration of religion that provokes dissent, diffuses scepticism, and discourages piety in Italy, France, Germany, and England. It would crystallize the turbid ecclesiasticism of Christendom into a uniform and resplendent order.

As this church order is the only spiritual jurisdiction authorized in the New Testament, the only external kingdom of Christ on earth, any wider alliance, interfering with its independence, usurping its discipline, obstructing its evangelism or missionary enterprise, or in any manner impairing its sense of direct amenability to the supreme Lordship of Christ, is in so far *antichristian.*

In the smallest Christian assembly, in some humble chapel on the remote frontier, how sublime this administration of the kingdom of God over individual conscience, family order, social custom, and public law! It is the greatest factor of human progress. In the perfection of its discipline it is the surest precursor of the regeneration of the race.

All supplementary discipline and foreign jurisdiction are as impertinent and dangerous as they would be in the government of the family. As no help that might come to a disorderly family from foreign dictation could compensate for the

displacement of the divine order of society, so no help of foreign ecclesiastical rule can compensate for the dishonor of the sole and sufficient institution of the kingdom of God on earth.

The evils that are abetted by unauthorized ecclesiastical supervision and courts are greater than the benefits which they secure. From the local church of Christ, acting with advice of sister churches if need be, there should be no court of appeal in this world. This church in its purity is a surer bulwark of orthodoxy than sectarian journals, theological seminaries, or ecclesiastical courts, and the only adequate defence and impregnable fortress of Christianity. The New Testament is the basis of its organization, the standard of its discipline, and its only authorized creed. To divert attention from all rival standards of faith, in founding the Tabernacle Church, William Colgate desired only a formal declaration of the sufficiency and supremacy of the Scriptures as the rule of faith and practice, and consented to the adoption of a set of articles interpreting their meaning, as accepted by the church, only as a safeguard against some possible apostasy from the apostolic faith, and consequent loss of the property of the church. He insisted that every doctrine should be tried and every duty enforced only by

the clear teaching of the New Testament. The marked influence of Deacon Colgate in church discipline was largely due to this constant appeal to the word of God. While individual opinions and social pretensions often divide, the declaration of the divine will unites, the counsels of the church.

His rare humility added weight to his views. He demanded no consideration for his growing wealth, social position, or distinguished services. If he was honored by all, it was because he was servant of all for Christ's sake. He condescended to men of low estate. On the Lord's Day he was more likely to pass unnoticed a fellow-deacon, or some member in comfortable circumstances, than the poor widow. At the door of the sanctuary he met all as a friend and a brother. It is not strange, therefore, that the church had confidence in his disinterestedness and honored his judgment.

But Mr. Colgate possessed in an eminent degree the transparent truthfulness, candor, and shrewdness that mark the true leader of men. He did not claim the superior wisdom he manifested. He never conditioned his support upon the subserviency of the church to his views. When questions of choice of pastor, discipline, amusement, intemperance, slavery, or of secret societies arose, he showed the same deference to their voice.

His tact in avoiding divisions was happily shown in the manner of introducing an organ into the church. The prejudice against it as a symbol of Papacy, and tending to corrupt spiritual worship, was very strong in nearly all Protestant churches. Only one Baptist church in the city had one. Most of the members were averse to the proposition to introduce one into the Tabernacle. Deacon Colgate shared somewhat the common prejudice. But, yielding to the wishes of the pastor and the chorister, he warily proposed to have one set up in the church for trial on some week-day, with the assurance that it should be removed at his expense if the members generally were not satisfied with its use.

The house accordingly was filled one Saturday evening to listen to the organ and decide whether it should be retained in the church. Without prelude its first tones supported sixty trained voices, singing the long-metre Doxology, "Praise God, from whom all blessings flow." The people were thrilled by the rapturous strains. Then followed sweet revival hymns; the whole congregation joined in singing. These songs never seemed so enrapturing before. The most prejudiced were satisfied. Nearly all were enthusiastic for the organ. None asked for its removal. The next day

its notes mingled with the voices of the great congregation. Ever after the music of the Tabernacle was an attractive feature in its services.

A troublesome question arose in the church. A woman, for many years the mistress of a widely-known citizen, was converted. She deplored her sin with deep penitence. At length she sought membership in the church. Though the late marriage made all the reparation possible, and the genuineness of her conversion was doubted by none, some were opposed to receiving her without a period of probation. The penitent and her friends felt sensitive to the annoying gossip spread by this apparent challenge of her sincerity. There was danger of division in the church. When the time for action came, the application for acceptance and membership was likely to be deferred. Just before a decisive motion was to be put, Deacon Colgate arose and said:

"I think, brethren, we have been a little careless, and hereafter perhaps it would be wise for us to be more specific in our prayers. We have been praying to God for the conversion of sinners. But we have not told him what kind of sinners we desired him to save. He has saved, as we hope, this sinful woman, and we don't know what to do —whether to receive her or not. Perhaps if we

should be a little more careful hereafter to tell the Lord just what kind of sinners to convert, we may not have to be troubled."

The vote was taken: the good-humor of the deacon won all hearts and a unanimous vote. The timid penitent was cordially received, and became one of the most respected and useful members of the church.

The same modesty, gentleness, and charity appeared in all his discussions before the church. After listening patiently to others, he would rise deliberately and look around as if ready to give way to the humblest member. If no others wished to speak, he would step forward a little, as if coming nearer to the inspection and hearts of all in the transparency of his motives and the simplicity of his reasons, and say:

"This, brethren and sisters, is a question of some importance. We need wisdom in our deliberations. I trust we have all given the subject prayerful consideration. After careful reflection this seems to me to be best. . . . But it is for the church to decide."

In church difficulties and in ecclesiastical councils his wisdom and influence were always conspicuous. He became known as a peacemaker between alienated parties and individuals.

A difficulty sprang up between leading brethren at Hamilton in respect to the methods of evangelism pursued by Elder Jacob Knapp, and the reports that the enemies of revivals raised against him, which threatened not only the peace of the church, but also the prosperity of the Theological Seminary. The emergency was so great that Deacon Colgate was persuaded to attend the Ecclesiastical Council called to settle the difficulty.

Dr. G. W. Eaton, speaking of that council, says: "Never did I listen to a more pertinent, powerful, and melting appeal than came from the lips of Deacon Colgate on that occasion. It broke us all down, and was enough to break a heart hard as the 'nether millstone.'

"He said he regarded them both—the parties to the trial—as eminently useful men to the cause of God in their respective spheres, and they must cease, for the sake of that cause, their unhappy variance.

"It did bring them together with tears and sobs and expressions of mutual forgiveness. This was a demonstration of the power of this good man in one of the most trying cases of personal difficulty of which I ever had knowledge."

Many a root of bitterness, springing up in churches in the administration of Christian insti-

tutions and missions, "defiling many" and obstructing progress, could be eradicated by the fidelity, courage, and charity of such laymen. For want of such timely interposition fellowship and peace often decay, and envies, jealousies, and intrigues prevail. With such gifts of government or discipline no church falls into schism or strife. With such counsellors the scandal of "rings" and "regencies" will never be heard of in public administrations.

Wariness and meekness, as well as firmness and fidelity, are essential to true and effective leadership. Few men know how to hold influence without abusing and soon losing it. William Colgate possessed that secret, and warily gave no pretext for the antagonism of even the jealous and captious. The same skill was shown in constructive discipline. Professor M. R. Forey says:

"Deacon William Colgate was identified with my earliest religious experience. The Tabernacle Baptist Church very wisely appointed a committee of two members to visit at his home each applicant for membership, both for the purpose of private personal examination and to make inquiry of others respecting his character and deportment since professing conversion. Deacon Colgate was one of the committee to visit me.

"I well remember that after his interview with myself, he entered into conversation with my employer—an entire stranger to him and an entirely worldly man—judiciously seeing him alone in his counting-room and faithfully addressing him on the subject of religion.

"During the progress of the work of grace, as I afterward learned, Deacon Colgate employed extra help in his office in order that he might give more time to this and other church service.

"It was, doubtless, owing to this and similar labors by him and others that so few were received into the church who afterward proved unworthy. This sifting process, so judiciously carried on through the whole revival of several months, obviated the painful necessity, save in a very few cases, of rejecting the fruits after the last were gathered. Eternity alone will reveal the value of this service so fully rendered by Deacon Colgate and his brother-officers at that time."

Rev. George Hatt, a member of the Tabernacle Baptist Church from its origin to the present time, and very intimate with Deacon Colgate in all his church work, writes:

"The first I knew of this good man was in 1832; then I knew him only by reputation. It was not until I was united with him in church

membership, in the Tabernacle Baptist Church in Mulberry Street, that I was able rightly to appreciate his truly Christian character.

"As a man, he was one of God's noblemen. As a Christian, he was known and read of all men as a fearless defender of the truth. As a Baptist, he was true to his principle; no human reasoning could turn him aside from a Thus saith the Lord. As a deacon he was true to his office.

"In an eminent degree, he was a peacemaker. If anything occurred to disturb the harmony of the body, he would rise with his pleasant smile, and say, 'Brethren, let us remember we are in his presence who taught us to love one another.'"

Whenever he found himself in the minority he quietly submitted. He was a lover of his pastor, who at all times found in him a sympathizing friend.

"He was the servant of the church. Taking his stand at the door of the church-edifice, no stranger would pass unnoticed by him; but in his own peculiar style he conducted all such to a seat. At the close of the service they would be sure to be invited to come again. Many who united with the church referred to this fact as the means of bringing them under the influence of the truth."

He was a Sunday-school man. In his Bible-class he was no ordinary teacher, and great numbers of ladies who were formerly members of his class bear with them to this day the remembrance of the lessons which he taught them in earlier years.

VI.

CHURCH WORK.

VI.

CHURCH WORK.

"For we are laborers together with God."

"We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain."

William Colgate felt that a first preparation for aggressive church work is to make the house of God accessible—free to all; that the expensiveness of public worship weans many from it, and prevents many more from seeking it; that the freeness of the gospel should be symbolized by an unobstructed approach to it; that the necessary expenses of the house of God should be so provided for as to avoid enforced assessments upon pews or obtrusive appeals for money, repelling those lacking religious conviction and discouraging the attendance of the poor; that multitudes, unable or unwilling to pay the large pew-rentals demanded, especially in cities, withdraw from the house of God and gradually fall into neglect of the

Lord's Day and of all religious observance and duty.

Inspired with these views, William Colgate desired to try the experiment of free pews in the Tabernacle. He conferred with wise brethren, and finally brought the matter before the church by the following paper:

"When any attempt to reform the church or make any material alteration in its discipline or order, it is usual that they pretend to greater light or purer motives than their brethren. In making the remarks I am about to offer, I wish it to be understood that I pretend to neither. I am satisfied that those who differ from me in opinion have the same desire that the gospel should be preached to every creature, and have free course and be glorified, that I, or any who contend for free seats, have. From the long continuance of the present practice of disposing of seats in large towns and cities, many, nay most, are prejudiced in its favor; and no doubt, as all who contend with prejudices, I shall be considered singular, obstinate, and a disturber of order.

"But this would not move me, only I lament that a sense of duty obliges me to differ from those I love, and whose opinion in other matters I value and am willing to be guided by. And I fear lest it should make me lightly esteemed by them.

"But be this as it may—I trust in the spirit of meekness, using every endeavor to avoid offence, and being determined to acquiesce in the decision of the majority—I will in as few words as possible attempt to show what I view to be the duty of the church; and the doctrine of duty, you will all admit, is what we ought to observe before the doctrine of expediency.

"I judge the best way in all cases to decide on what is best, or duty, is to have a view of the end to be attained, which is in this case to preach the truth as in the gospel to every creature that can be induced to hear.

"I will inquire how, as a church, this duty is devolved on us. Christ, by his life, sufferings, and death, purchased for us the blessings of the gospel, and just before he ascended to heaven enjoined on his disciples this duty—'to preach the gospel to all nations.' His language seems fully to import this: 'You have now witnessed what I have endured for sinners. My work is finished, and to you I commit this great privilege, which I enjoin as a duty to you. See that you do not neglect it, and do not fear difficulty, trouble, or even death, in the discharge of this duty, for, 'Lo, I am with you, even unto the end.'

"It may be said that this is the duty of elders,

but I trust that while that is conceived to be their duty as preachers, it will be seen that it becomes the duty of a church to uphold those that are their ministers in performing it.

"Let me now show you that this duty by us is not performed toward several classes that are numerous in our city. I will first notice a large proportion of our populace who are not sufficiently attached to any church to be induced to hire a seat. Parents and their children, although it is their duty to attend the means of grace, will not repeatedly attend when they have to intrude upon the supposed rights of others; and indeed few of us would like to open our doors almost every Lord's Day for the admission of four or five of a strange family. Should we tell them (before their attachment to us was sufficient to induce them to do it) to hire a seat, they will feel themselves intruders, and thus will end their attendance, if, perchance—which is not very probable—they should, knowing the order of the house, have courage enough to commence. So our hopes of increase must be confined chiefly to those who, from particular intimacy with some of the congregation, are in a special manner invited to come and hear. Another class of hearers we lose is the young and the middle-aged, such as strangers, apprentices, and young women who live

in families for sewing and other employ. Numbers of this class, when they leave their parents, have it enjoined on them to attend public worship, but we know by experience that youth will not continually be beholden to others for seats, and their pride will even prevent them from filling those which we may see fit to set apart as free.

"The best argument that can be used in favor of the present system is that it is very general, and some would rather attend under the present plan than the other, and that its greatest advocates are to be found among the wealthy.

"If the seats are free and any do not attend, the blame is theirs; we lay no stumbling-block in the way, and the characteristic of our gospel is that it is preached to the poor.

"In point of order, the freedom of the house has the preference in places where it is practised. We see none of that commotion which exists in our place during worship, of a number having to rise from time to time for the admission of females to the inner part of the pew; and that preference which is ever shown to the affluent in our present system can then have no room.

"But the most general argument in favor of letting or selling seats is that the cause cannot be supported without it. It is on this doctrine of ex-

pediency that the friends of the system expect ever to maintain its continuance; but this, I judge, is very fallacious."

After thorough and prayerful consideration, the church unanimously resolved to make the seats of the Tabernacle free to all. A weekly subscription was made to provide for church expenses. For a time the treasury was kept full, and its obligations were punctually met. But some from the first felt dissatisfied with the separation of families and the frequent change of seats. At length also the weekly offerings fell off. While those holding pews for years will not lightly give them up, those pledging a weekly contribution find it easy at any time to change its amount or discontinue it altogether. So that with free pews, unless liberal individuals are ready to meet recurring deficiencies, there can be no reliable provision for church expenses.

For several years William Colgate cheerfully balanced the treasurer's account, and reported the church out of debt. But at length these recurring and increasing deficits troubled him, and made him doubt the *practicability* of free pews in the present state of piety. The pastor frequently commended their claims upon the greater liberality of the congregation; and Brother Colgate him-

self also frequently and felicitously, on behalf of the trustees, appealed for more generous contributions, but with no marked and permanent increase. On one occasion, deprecating the scarcity of silver in the contribution-boxes, the latter said, "We agree with Paul: 'Alexander the coppersmith hath done us much harm.'"

At a later period, after the removal up town, the question was fully discussed as to the practicability of longer depending upon variable weekly contributions for the support of the church. Deacon Colgate gracefully yielded to the adverse vote, and from that time the pews of the Tabernacle have been rented.

But this experiment was by no means a failure in its results. It not only facilitated the great revival-work of the church, but called the attention of churches generally to the evils of exclusive rights in the house of God. It made them ashamed of the frequent complaints, that strangers were not made welcome to their assemblies. It quickened the attention of ushers and enlarged the hospitality of places of worship. It was a protest against the exclusiveness of congregations, and an appeal for inviting the people to the house of prayer.

The aggressive power of any church must de-

pend largely upon its appeal to the masses. But the poor cannot ordinarily be attracted to the mission-church or to the seats designated for them in many of the other churches. If attracted at all, it must be by cheapening public worship, and by the impartial freedom of the sanctuary.

If selfishness of the society, or even of the church, makes free pews pecuniarily unsuccessful, it does not prove that they are not still a condition of successfully evangelizing great cities. The Hebrews, through hardness of their hearts, rejected the laws of Moses and forfeited their promise. And the first disciples through unbelief, unable to receive the doctrine of Christ, failed of the greatest possible spiritual benediction.

The rejecters of free pews in cities, therefore, may show more wariness and worldly expediency, but less Christian wisdom, than William Colgate.

But though free seats were abandoned, through the hospitality of the church they were proximately enjoyed.

Having borne a large portion of the expenses of the Tabernacle in its old location with its free pews, Mr. Colgate continued his liberality to it in its new site and with its rented pews, contributing with his family a third of the cost of the property.

But to assure an evangelizing posture to the

church, one of the last works of Deacon Colgate was the founding of a mission for her to maintain. A short time before his death he was present at the dedication of this mission, costing some ten thousand dollars. Those receiving the trust have symbolized his presence in his favorite work by a marble bust. At anniversaries, his portrait adorns the walls, celebrating his lifelong devotion to giving the gospel to the poor.

As a measure of church progress, Deacon Colgate urged punctual and universal attendance of members upon the social meetings. As prompt response to roll-call assures discipline and efficiency in the army, so he believed regular presence in prayer-meeting and public worship attests religious devotion and discipline. Those who have no gift for public teaching, by loyalty to appointments may become the most effective witnesses for Christ. He himself often waived social invitations and business calls, in order to be present at prayer- or inquiry-meetings. While seeking to perfect the discipline of the church through the prayer-meeting, he continually sought to win strangers to the church. He became conspicuously a "doorkeeper in the house of the Lord." No stranger could visit the Tabernacle the second time without his inquiring his name, place of res-

idence or of business. And before another Lord's Day the deacon himself would call, or request the pastor or other members of the church to call, and invite the new-comer and his family to make the Tabernacle their home. Persons not cordially welcomed are not likely to return to any church. When strangers come and are made to feel that they are welcome, they naturally ally themselves to the congregation. He freely surrendered his own seat to one coming late to the sanctuary. Often, after the services had commenced, he was seen occupying a seat at the door to receive the last comer.

In all church work Deacon Colgate sympathized and co-operated with the pastor. Dr. Spencer H. Cone, when he was called to the Oliver Street Church, found no truer helper. This partiality for his pastor was alluded to by Dr. Cone in introducing the writer to a group of brethren soon after he came to New York: "This, brethren, is the young pastor of Deacon Colgate. That brother is one of the most fortunate men I ever knew in his church relations. He always has the best pastor. He reverenced my predecessor in Oliver Street, Brother Williams; he has been partial to me, as though I were the best preacher in New York; and now he seems equally delighted with the ministry of this young brother."

Dr. Edward Lathrop, his last pastor, says:

"When I was called to the church in New York I was almost entirely without experience as a pastor, and in other respects imperfectly equipped for the responsible and difficult work which I then undertook. As I now look back to that period, I feel that I was almost presumptuous. It was my first pastorate, and I was ignorant of many things that I ought to have known. That I succeeded in sustaining myself in the trying position in which I was placed is owing solely to the grace of God and the wise counsels of men, among whom William Colgate was the most conspicuous, who surrounded me and bore me up in their arms of love.

"Deacon Colgate never scolded his young pastor. He never reproached him for his ignorance or his rashness. He never assumed a dictatorial air, and never uttered a threat, but in his inimitable way would take his pastor by the arm and kindly suggest whether this or the other way might not be best, or, as though he were desirous of being himself instructed, would inquire how this or the other thing might best be done. And so, without seeming to do it, he would admonish and guide, and win always in love. If there were blows to take, if there were fault-findings and mur-

murs of dissatisfaction, he would throw himself in the breach, and, shielding his pastor, would let the blows descend upon his own head.

"He was wise as a counsellor and faithful as a friend. He was exalted to the highest place because he was willing to take the lowest. In the church he was pre-eminently a peace-maker. More than one occasion occurred where exciting questions were likely to disturb the peace of the brotherhood, and when, in instances not a few, churches not wisely influenced were distracted and rent asunder. Deacon Colgate always aimed at such times to throw oil upon the troubled waters, and to prevent angry discussion by keeping out of the church questions which, of right, did not belong to the church as such.

"He differed widely, at times, with his pastor and other members of the church on points which he regarded as of vital importance, but he never allowed these differences of opinion to affect unfavorably his personal relation to those who would not think as he did, nor did he love any less those who honestly combated his views. In a word, and taking him in his relations to the family and to the church, I have never known a truer or more conscientious and more lovable man. His memory is precious; his name will be held

in everlasting remembrance; and his works, they follow him."

"My earliest recollection of Deacon Colgate," says Professor Harvey, "is connected with the Baptist Tabernacle in Mulberry Street. The house was large, and was in the midst of a dense population, and the purpose of the church was, if possible, to gather from the unevangelized masses around them. The seats were all free, and I observed on entering that two men already venerable in years, and evidently of high social position, were acting as ushers, one at each of the doors. One of them was Deacon William Winterton, the other Deacon Colgate.

"I was then a student in the grammar-school of the New York University, and was still unconverted; and I can never forget the warm, genial greeting received from him, nor probably would any stranger ever forget it. Dignity and kindness were so perfectly blended in the whole expression of the man, and the welcome was so thoroughly hearty, that you were inevitably won and at once made at home: 'Happy to see you, sir; shall I show you a seat?' At the close of the service I noticed that these venerable men took their places at the door as the people were passing out, and strangers were again taken by the hand: 'Hope

you have been interested, sir. We have an excellent minister. The seats are all free. We shall be very happy to see you again." The stranger thus welcomed was quite sure to come again, and soon his name and address would be ascertained, in order that members of the church might call on him, and he was cordially invited to attend the social as well as the public worship of the church. No wonder the house was soon crowded with a congregation enthusiastic in their love of the pastor and people, and that the church was increased by a multitude of souls won for Christ.

"In the great revival which followed in the winter and spring of 1839–40, when the young pastor was assisted by Elder Knapp, Deacon Colgate was most effective alike in counsel and action. He was simple and direct in his prayers, and straightforward and common-sense in his addresses, but he seemed to me to excel especially in his power to influence men individually. In the inquiry-meeting, which was a regular weekly gathering in that church for years afterward, he was remarkably apt in his method of putting and illustrating truth, making himself specially helpful to perplexed souls in leading them to Christ.

"Within a short time five or six hundred were added to that church, increasing it to nearly or

quite a thousand members. They were scattered widely over the city, and many of them had been drawn from the irreligious classes, and were unaccustomed to the Christian life and to church relations and duties. How to develop the Christian life in this great mass of converts was a problem of no little difficulty. Here, as in many other ways, Mr. Colgate's great organizing power was shown."

The following suggestion of a plan for supervision and co-operation in the Tabernacle Church may be equally available for all city churches:

"The church government and order adopted by our Baptist churches we judge to be scriptural, and well adapted to the edification of the saints, and aims at the desirable object of keeping an oversight of the members in their respective churches.

"Yet in large cities assistants may be needed by pastor and deacons in carrying into effect all the benefits the order of our churches was intended to afford their members. Every person of observation and reflection must be sensible of the difference in situation, in many particulars, between a church situated in the country or a small town and one in a large city.

"A church located in the country or a small town

has generally an almost permanently located population, a large proportion of their members live in their own families; and the consequence is that the members of a church thus located are acquainted with each other, while the pastor and deacons have some knowledge of the whole.

"A church located in a city containing a dense population, as New York, is very differently situated. Removals from one part of the city to another are constantly occurring. Removals from the city are frequent. A large portion of the male population are engaged as apprentices, journeymen, clerks, etc. The females in great numbers are employed as domestics, others in sewing, as tailoresses, milliners, mantuamakers, and in binding hats, shoes, books, etc., and whose connections to a great extent reside out of the city. Their occupations lead them to frequent removals both in the places of residence and employment. This population is composed of a large proportion of young persons. Removals out of this city are so frequent that the estimated period for an average residence is from seven to ten years. And the experience of every large church in our city proves the impracticability of keeping a thorough oversight of its members. When members from the country unite with us, they soon feel that the

privileges of covenant-meetings and of an acquaintance with the brethren they do not enjoy to the same extent that they did in the country; and we hear continually the lamentation that members have left their attention to religious duties and have backslidden to the world before any one has noticed them.

"It is to remedy such evils and for the comfort and edification of the body, that we recommend the appointment by the church of a sufficient number of assistants to enable us as a church with order to carry out our church privileges to every member, so that each one may enjoy and be benefited by them. We would therefore recommend—

"1. That a sufficient number of brethren be chosen as assistants.

"2. Each assistant shall keep a book containing the names and residences of each one under his watch-care, and no one shall have a number to exceed twenty-five.

"3. It shall be the duty of each member of the church to have his or her name enrolled in the book of an assistant whom they may select, unless his number be full; in that case, one who has not twenty-five under his watch-care may be selected.

"4. It is required that each company thus formed meet together at such time and place as

may be agreed upon once every month, within eight days previous to the monthly ordinance observed by the church.

"5. It is recommended that these monthly meetings shall not exceed one hour, and that the time be spent as is customary in a Baptist covenant-meeting.

"6. If an assistant should necessarily be absent at a monthly meeting, it shall be his duty to select some suitable brother to fill his place for that meeting.

"7. It shall be the duty of each assistant to make a written report to the pastor of the state of the members under his watch-care every three months, previous to the ordinance days in February, May, August, and November. These reports shall be made by filling up blanks printed for the purpose.

"8. It shall be the duty of the pastor to report quarterly at a meeting of the deacons so much of this information as in his judgment is desirable.

"The manner recommended for conducting a monthly meeting:

"1. Be punctual, and commence the meeting by religious worship.

"2. Inquire into the spiritual state of each one present, and learn if any of the number are sick.

"3. Carefully avoid any remarks which may have any tendency to wound feelings or injure character.

"4. Make arrangements that every absentee be visited by some one of your number before your next monthly meeting.

"5. See that each one of your number subscribes for the support of the church.

"6. Any member may introduce as a visitor any person who is in his opinion inquiring after religious truth or under a religious concern of mind.

"PRINTED QUESTIONS.

"1. How many compose the number under your watch-care?

"2. How many attend your monthly meetings?

"3. Are any of your number sick? and who?

"4. Is any one of your number in the habit of neglecting public worship?

"5. Have any of your number removed beyond the bounds in which they can attend our meetings?

"6. Does each one of your number subscribe to the support of the church?

"7. Are there any inquirers known to any one of your number? and if so, how many? and are they receiving that Christian attention they require?

"8. General remarks, in which you will carefully guard against any infringement of the directions contained in Matt. xviii.

"It is expected that these assistants will prove a great help to the officers, and that the officers will frequently meet the brethren in their monthly meetings. The various benevolent objects which the church may desire to aid will doubtless have many facilities by this plan which otherwise could not be enjoyed, and it is expected that the assistants chosen will prove themselves brethren ready for every good work."

VII.

CHURCH EXTENSION.

VII.

CHURCH EXTENSION.

"Striving together for the faith of the gospel."

"To preach the gospel in the regions beyond you."

William Colgate belived that the Baptists in New York generally, in their devotion to orthodoxy and order of the church, had somewhat neglected her evangelizing mission. He inquired anxiously why more souls were not converted under the instruction and eloquent preaching of his honored pastor. In the annual visits to Hamilton to encourage ministerial education he was stirred by the reports of revivals in every part of the State, and accounts of the labors of evangelists, and of the measures and success of the protracted meetings they were holding. He desired to introduce some of these evangelistic methods into New York. But they were generally distrusted, and he shrank from pressing measures distasteful to his brethren. He awaited an op-

portunity to organize a more aggressive church. The Mulberry Street Church, of which Dr. Archibald Maclay was pastor, through change of population and other causes had become discouraged. The West Church, an outgrowth from Mulberry Street, disheartened by the removal of their pastor, Dr. John Dowling, desired to reunite with them in some new departure.

William Colgate seized this opportunity. A score or more of the members of the Oliver Street Church followed him, uniting with the above-named, and one or two other smaller interests, in constituting the Tabernacle Baptist Church and taking possession of the property and field of the old Mulberry Street body.

The writer was called, on his graduation from Hamilton Literary and Theological Institution, to become the first pastor. He commenced his labors in October, 1839. In February, 1840, Elder Jacob Knapp commenced a series of meetings with him. Already public attention had been called to the Tabernacle. Many had been converted and baptized before the work of the evangelist began. The Lord's Day morning when Elder Knapp first appeared in the pulpit nine were baptized, and that afternoon more than twenty were received into the fellowship of the church. Pastor and

people earnestly seconded the powerful sermons and pungent appeals of the evangelist.

The sensational press, commenting on his sermons and methods and on the recurring baptismal scenes, increased the crowds thronging the Tabernacle day and night.

No member of the church was more active and enthusiastic in the meetings than William Colgate. He was early at the door to greet and introduce strangers. He was present in the inquiry-meeting, and prompt in visiting those seeking Christ. With devout admiration he stood by the baptistry and waited upon candidates descending into and ascending from the symbolic grave.

During that series of meetings, lasting nine weeks, scores were baptized at a time. At one communion season the hand of fellowship was given to nearly two hundred, filling all the aisles of the great house, which was crowded in every part with solemn spectators.

"My first clear recollections of Deacon William Colgate," says Rev. C. A. Buckbee, "carry me back to the organization of the Tabernacle Baptist Church, about the year 1838. Rev. Dr. Maclay had given up the pastorate of his church in Mulberry Street. The great house of worship was for sale. Deacon Colgate determined that it must not

go out of the hands of the Baptists. Through his generosity it was secured and opened as a free place of worship. Rev. Mr. Hoe, of London, was engaged to supply the pulpit. Deacon Colgate left the Oliver Street Church and the eloquent Dr. Cone, his pastor, by whom he was greatly beloved, and threw his whole soul into the new free-church enterprise.

"In the winter of 1838–39, Rev. Jacob Knapp held his revival meetings in Brooklyn. Deacon Colgate, his wife, and children attended the Brooklyn meetings. Several of his children, Robert, William, Mary, and Sarah, were converted, and on the second Sunday in February, 1839, they were baptized. Sixteen, I believe, put on Christ that cold February morning. It was one of the happiest days of my childhood. I was one of the number. The old Tabernacle was crowded. It was the first immersion scene I ever witnessed, for I had been brought up a Methodist, and had never seen a gospel baptism till I stood, on that day, a candidate for the sacred rite. Deacon Colgate was in his element, receiving his children and others from the hands of Mr. Hoe as they ascended joyously from the baptismal font.

"From that time on there was a steady accession to the membership of the new church. Elder

Knapp had been engaged to hold meetings the next winter with the Tabernacle Church, and all through the year prayer was unceasing. But the great need was a settled pastor; and Deacon Colgate opened a wide correspondence, in order to secure the right person.

"Prophecies were many that the free-seat system would fail. Few ministers of wide repute were willing to engage as pastor of a new and small church in a great city that had no income from rented pews. In their anxieties for a suitable pastor the deacons were reminded of a young man about to graduate from Hamilton, W. W. Everts. He was said to be a popular off-hand speaker in college, and was also a powerful preacher, having built up a large congregation at Earlville, not far from Hamilton. He proved to be the young David in our Father's family who was destined to become the pastor of the Tabernacle in New York, and a great leader in the denomination. Deacon Colgate visited Earlville, heard him preach, was satisfied with him, and invited him to visit New York and preach for the new church a few weeks. His fervid pulpit eloquence attracted immense congregations; he was unanimously called to the pastorate, and after his graduation in August he entered upon his work as our pastor.

"Mr. Everts' settlement as pastor attracted many other strong Baptists to the Tabernacle. Deacon Colgate's *free church* began to look like success. Baptisms were frequent, and when the time came for Elder Knapp to begin his meetings he found the people in a revival spirit. He came into the church accompanied by Deacon Colgate, at whose house he was a guest for the next nine weeks. His first sermon was on 'Lukewarmness,' after which Mr. Everts baptized eight or ten converts. We thought that we were not lukewarm, but Elder Knapp's discourse made us all feel that we were far from ready for the mighty work into which we were just entering; whose grand results, as I now recall them, were due to the preparatory work of the young pastor and his devoted church."

From that day forward the revival in the Tabernacle was the absorbing topic in the city. The *Herald* filled its columns with comments on the great work, and accompanied its report of baptismal scenes with a caricature of Elder Knapp and the pastor which only served to increase the excitement in the city. Other churches were mightily awakened. About two thousand were supposed to have been converted, who joined the various churches; not less than five hundred unit-

ed with the Tabernacle. Some of the converts became distinguished in the church for ability, some became ministers of the gospel. For nine weeks the church was crowded every evening, and frequently thousands were unable to get inside the large building, in which more than two thousand persons sat or stood for hours listening to the claims of the Saviour.

"All this time Deacon Colgate was at his post. Never was pastor or evangelist aided by a deacon more thoroughly fitted as a helper in winning and caring for souls. The usual methods of visiting candidates for baptism to examine into their previous character had to be in a measure dispensed with; but Deacon Colgate was a host in this part of his work. Leaving all his business to others, he might be seen daily going to the homes of converts or inquirers to encourage them, and in our daily meetings to hear experiences and applicants for baptism. His counsel in doubtful cases was never at fault.

"One thing surprised me, and I did not know how to explain it for years—how it was that such an immense number of converts kept steadily on in their Christian life. I learned years after that the eye of Deacon Colgate was upon them. He had suggested a system of neighborhood prayer-

meetings for young converts. There were at different times and places some twenty or thirty young converts' prayer-meetings held weekly in various homes in the city. The converts, without any knowledge of the system, were thus brought into relations for knowing each other and for continuance in well-doing. The result was that very few comparatively fell away from their love of the Saviour and their service in his church.

"The effect of the great revival in 1839–40 was far-reaching. It made the Tabernacle one of the most influential of the churches in New York. From that church have gone out other churches and influences that can never die. To Deacon Colgate's generosity in founding a free place of worship, his constant watch-care for its good, his wisdom in seeking for it a young pastor in sympathy with him in his desires for the masses, his large heart, and his warm revival spirit, are due the grand results of that great awakening and that influential church."

The revival spirit continued in the Tabernacle Church in an eminent degree for a long period, so that, though many were dismissed to other churches, its net membership had increased in three years from three hundred and fifty to nearly a thousand. Persons baptized during that period have become

distinguished as founders of other churches and as among the most liberal patrons of the educational and missionary institutions of the Baptist denomination, and have contributed ornaments to the pulpit and the college.

No Baptist church in New York can be more clearly and honorably identified in its later history than the Tabernacle. The mother church still stands on Second Avenue with honorable record, full congregations, and brightening future. The newly-organized Laight Street Church, under the pastorate of Rev. Halsey Knapp, holding the field, property, prestige, and enterprise of the original organization, which was a colony of the old church, cannot be separated from its history and honor. Nor can the present Central Church on Forty-Second Street, for it was greatly strengthened by the incorporation of old Laight Street.

To the great honor of Mr. Colgate, it can be said that, while feeling solicitude at the formation of the Laight Street Church, he met with those projecting the enterprise and counselled and prayed with them, and by his influence contributed to prevent partisan and jealous feeling, so liable to arise in all church colonization. The change of centres of population was so rapid that even Laight Street seemed a down-town church, and the Tabernacle,

to hold its congregation, was compelled to move to Second Avenue.

But other churches, and the whole Baptist cause, were largely affected by the revival spirit and enterprise of the Tabernacle Church. The Sixteenth Street, Cannon Street, Norfolk Street, Sixth Street, Bloomingdale, and other churches were inaugurated or received the impulse of a new departure in revival work, missions, and church building during that memorable period.

Some may undervalue the labors of Jacob Knapp as not leaving permanent results. But the same class of critics have disparaged all revivals. Did not irregularities and reactions follow the ministry of the apostles? What fruitage remains of their evangelism in Western Asia and Northern Africa? What reaction has followed the reforms of Luther and Knox and the evangelism of Bunyan and Whitefield! Religious apathy followed the revivals of Edwards, the Tennants, Nettleton, and Finney, as well as of Knapp. There have been spiritual epochs in the history of the human world, as well as geological epochs in the history of the globe. As the distribution of soils, the appearance of islands, have been determined by upheavals of the earth, so the introduction and triumph of Christianity have been assured by religious re-

vivals. Europe everywhere bears traces of the evangelism of reformers and martyrs.

The state of religion in this country is largely due to the work of evangelists and pastors laboring in revivals. Methodists trace their marvellous growth to revivals on all their widening fields; Baptists, South and North, owe their rapid increase to the same source. No evangelist of any denomination in this country was more successful in winning converts and promoting the spirit of revival, missions, and reforms in the churches than Jacob Knapp. He jealously guarded the honor and offices of the church in his work.

If evangelism should ever separate itself from the supervision and control of the churches, it would speedily degenerate into a dangerous fanaticism. But so long as its methods are crystallized around their order and discipline, it may be safely trusted as a pioneer force of the great army of Christian progress.

While honoring evangelism, William Colgate saw that a perfected church discipline was needed to garner and perpetuate its fruits. He sought especially to interest all churches in a domestic evangelism.

In the Hudson River Association, June, 1856, he introduced the following resolutions:

"*Whereas*, Many churches of this Association are located in the cities of New York and Brooklyn, and the membership of these churches is annually changing to a very large extent by many leaving country churches to unite with city churches, and more leaving our churches for a country residence, causing by these frequent changes a state very different from one in a more staid population;

"And *whereas*, The dense population of these cities is continually increasing and changing, coming from all parts of our own land and from foreign lands, and whose residence with us is generally very brief, removing to other parts, and generally to the West;

"And *whereas*, While the population of these cities has largely increased within the past five years, it appears by the statistics of our churches that there has been no actual increase in the membership during the same time; this state of our population, differing so widely from the usual state of the inhabitants in other places, has impressed the minds of many that our labors by churches and individuals are not so happily adapted to our position as might be; and it being desirable that our churches should be in possession of all the united wisdom of this body, and that

of others in this land whose thoughts have been directed to this subject, that we may learn how most efficiently to labor for the spread of the kingdom of our Lord and the increase of spirituality, love, and union in the churches; therefore

"*Resolved*, That a committee of five be appointed, carefully to deliberate on this subject during the coming Associational year, and report what, in addition to our present efforts, can be done to benefit our churches, and also how we can best labor to impress with gospel truth the minds of the multitudes leaving our city to settle in all parts of our republic.

"*Resolved*, That this committee be instructed to obtain advice from all the ministers of this Association by a circular addressed to each, and also that they extend this circular to many in other parts of the country whom they may judge wise in counsel.

"*Resolved*, That this committee be requested to print so many copies of their report as they may deem proper, with such extracts of letters as shall enlighten the churches, in order that the Association at its next meeting may be prepared to deliberate and act on their report."

In accordance with these resolutions, the following circular, dated December, 1856, was addressed

to the clerks of the various churches belonging to the Association:

"DEAR SIR:

"The accompanying preamble and resolutions of the Hudson River Association, South, present the subject upon which we would solicit your views.

"We respectfully suggest the great importance of awaking earnest inquiry in our churches and Associations upon the subjects embraced in these resolutions. We believe there is nothing in the whole range of human enterprise that can be compared in magnitude or importance with the gospel for improving and ameliorating the condition of mankind, and that it is the distinguishing glory of our churches to direct their energies primarily to its promotion.

"The propriety of urging a consideration of this subject at the present time is apparent from an examination of the published statistics of the Baptists in the city and vicinity of New York for the past five years, from which it will be seen that, notwithstanding, the large increase of population, the number of members in our Baptist churches in the city of New York has diminished over six hundred; and in the vicinity of New York the actual increase falls short of one thousand.

"We believe our churches and Associations may very appropriately inquire whether the past history of our churches does not prove our liability to become too strongly attached to forms and practices observed and taught us by our fathers, and which may not be the best adapted to the spread of the gospel at the present day.

"We would propose the following inquiries, and solicit replies to any or all of them, as well as any other suggestions that in your judgment may aid in accomplishing the desired object:

"1. Can any change be made in the mode of conducting our religious services on the Lord's Day which will add to the interest and prosperity of our churches?

"2. What can be done most effectually to reach and thoroughly cultivate the entire field within the boundaries of the several churches and of the Association, and would it be advisable to establish missionary stations or preaching in the open air; and if so, how can they best be sustained in the present embarrassed condition of many of our churches?

"3. Would not a uniform rule as to Sunday collections have a tendency to strengthen our feeble churches by removing a distinction, which is sometimes felt to be odious, between them and more wealthy churches?

"4. Can any means be suggested to awaken and increase a desire for more frequent conversation upon religious subjects in the families and social intercourse of Christian men and women?

"5. Can any improvement be made in the mode of conducting Sunday-schools, and in the selection of books for their libraries?

"6. Can any way be devised to correct the growing habit of attending church to gratify or improve the intellect as the chief object, rather than to worship God?

"7. Can any improvement be made in the ordinary mode of conducting family devotion, so as more effectually to interest all alike in the discharge of this important duty?

"8. Can any change be made in conducting our meetings for social prayer and conference, so as to increase their usefulness?

"9. What few books, easily obtainable, can be selected which can be recommended as best adapted to awaken the unconverted and promote domestic piety?

"On behalf of the Committee,

"WILLIAM COLGATE,

"Chairman.

"No. 6 Dutch Street, New York.

"If you should think proper to reply to the above, you are respectfully invited to do so before May, 1857."

What stronger statement of the need of the co-operation of Baptists in large communities has appeared in any of the late appeals for social or other Baptist unions in cities?

We would suggest its republication in seeking to form new unions or to perfect the methods and usefulness of those already existing.

VIII.

CHRISTIAN MISSIONS.

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"From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad."

"Go ye into all the world, and preach the gospel to every creature."

Every Christian believer is appointed to spread the name, kingdom, and glory of Christ to whatever extent and by whatever means he is able. He may avail himself of any time and opportunity to tell his experiences, views, and hopes of the great salvation; so that if only one Christian remained on earth, a competent authority and agency might exist for the restoration and spread of the gospel. But as Christianity, in normal experience, assumes social form, it becomes the privilege and duty of believers, whenever they can, to unite in spreading this common faith, so that the local church everywhere becomes, by the purpose calling them together, a missionary society.

This primary union of believers is fully commissioned to establish Christianity throughout the world. What the individual believer cannot accomplish, he can associate with fellow-believers in doing. This confederation of believers, available at any time and in any part of the world, exists to carry out Christ's mission to the world. It may send its missionaries to the farthest land, to every race and nation. If all missionary societies and all other churches should disappear, one Christian church remaining would be a competent missionary organization to resume and carry forward the work of Christianizing the world.

Through a long period the apostolic church spread the gospel through wide lands without any other known missionary organization or the counsel and direction of advisory boards. In like manner, later martyr communities spread the gospel throughout Europe. The sense of responsibility in the individual believer and in the local church is a greater impulse and force in spreading the gospel than any enthusiasm awakened merely by wider missionary alliance. In forming and administering general societies, this individual and church responsibility should always be cultivated and provided for. If it is not recognized by missionary organizations, unwittingly more harm than

good may be done. It would probably work well should national societies, so far as possible, encourage churches and small associations of churches to assume the support of certain portions of the missionary work. Thus the policy of designating funds to particular fields, particular missions, native assistants, or other departments of work, now found to be so productive, might be made more general, and the care and responsibility for missions be distributed over the entire country, collecting agencies multiplied indefinitely, and missionary funds greatly increased.

Toward this policy of greater freedom of missions in their self-direction, and greater freedom of churches in selecting their own fields and methods of labor, our general missionary societies are now manifestly tending. Those inquiring for the best method of carrying out Christ's mission will feel more and more the importance of honoring his church, the only missionary society he or his apostles saw fit to establish.

It is not forgotten that the helpful alliance of churches in the work of missions is now wisely sought, but constant vigilance is necessary lest the sense of responsibility in individuals and in the churches be impaired, or their freedom in doing their own constitutional work in their own way be

fettered. They need to feel habitually that they have a work to do, and that they cannot cast that work upon others, but are themselves directly responsible for its accomplishment. They should be encouraged to personal sympathy, counsel, reflection, and also to contribution to particular individuals, fields, or works, in order to bring donors and recipients together, according to a universal law of charity. On this principle various charities to the poor are bestowed, the largest educational and charitable endowments are secured, and by it missionary funds may be increased indefinitely.

But contribution to missions should not be deferred for wiser missionary organization. Progress is oftener attained through second- or third-best than through first-best plans. Those who would do most good must work with the instruments available. Though practical plans rise in efficiency only as they approximate true theory or the principles of human nature, still a benefactor cannot wait for perfected agencies.

William Colgate magnified the church as the divine institution for all Christian mission, and showed his partiality to it in laboring to give the widest efficiency to the church of which he was a member, but he took a lively interest in church extension in the Association and in co-operation

with the State Convention. Home Missions, embracing especially the work in new States and Territories, appealed alike to his piety and his patriotism. He was the friend and counsellor of Jonathan Going in organizing the denomination to conquer North America for Christ. The conversion of Judson and Rice inspired no one with more enthusiastic hopes than William Colgate. When in this country to awaken Baptists to the work of foreign missions, they shared his hospitality.

He was one of the earliest and largest contributors to the funds of the Triennial Convention. A distinguished missionary was sent out and long supported on the field at his expense. His credit was sometimes given to the Missionary Union, which succeeded to the work of the Convention. In a time of financial distress officers of the Board came to New York for help to save the treasury of the Union from dishonor. Few seemed able, and fewer willing, to furnish the needed credit. As the stringency of the times made the burdens he was bearing for the Tabernacle Church and for ministerial education at Hamilton heavier, Deacon Colgate shrank from assuming further responsibilities which others were unable or unwilling to share. But after hours of anxious and prayerful deliberation, when no other hope ap-

peared and the messengers of the Board were about to return to meet dishonor, Mr. Colgate gave his name and saved the honor of our missions.

His interest in the Missionary Union continued unabated to the last. He shared the views of many in respect to the earliest possible independence of the native churches. Though in their inception, like the apostolic churches, they may need to be under supervision; like those primitive churches, they should at the earliest period possible be entrusted with independence. All true missions should early culminate in the order of independent apostolic churches. Missionary organization and discipline should be a provisional arrangement, to be varied according to the exigencies of time and place, and ultimately pass away, leaving over the world the scene which was witnessed after the first great persecution: "Then had the churches rest, and, walking in the fear of the Lord and the comfort of the Holy Ghost, were multiplied." As land after land is won to the kingdom of Christ, missionary societies should withdraw supervision and control, yielding to the higher and more permanent sovereignty of churches —yielding gracefully to them as John did to Christ: "He must increase, but I must decrease."

IX.

CHRISTIAN ASSOCIATIONS AND REFORMS.

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"The Son of God was manifested that he might destroy the works of the devil."

"As God's kingdom was set up, so the devil's kingdom may be pulled down, without the noise of axes and hammers."

THE mission of Christianity is moral as well as spiritual. Piety without morality is fanaticism. When men become disciples to Christ now as in the time of John, then only there will be thorough moral reform. Christianizing men is the surest method of reforming them; and the church of Christ is the most available and effective agency for moral reform in the world. Her comprehensive and spiritual discipline, generally enforced, would supersede other moral and beneficial societies.

The worthy membership of the church are always provided for in poverty or misfortune. Those long and creditably connected with the congregation also receive sympathy and relief, which

is generally more grateful than that awarded by public charities or beneficial societies. Reduced to a perfected ecclesiastical order, society will need no poorhouse, prison, or criminal court. Through the spirit and discipline of the church, woman has been elevated, the slave emancipated, war ameliorated, the prison relieved of its barbarities, asylums opened, and a hundred charities and reforms inaugurated.

Though perfectly-ordered churches might carry forward these reforms without other alliance, limited and imperfect church discipline has made necessary various evangelistic, charitable, and reform societies. The most important of these is association for training the young.

A warrant for such association is given in the requirement of early religious education by Moses, and by the apostolic injunction to bring up children "in the nurture and admonition of the Lord."

In a degree which has been proportioned to their apostolic spirit and discipline through the ages, pastors and churches have anticipated the modern Sunday-school. But in the prevalence of the Papacy this work was so far ignored that its resumption seemed a new dispensation, and it has been celebrated by an International Centennial and by a commemorative shaft in London.

But the prejudiced and partisan character of history has ignored the proper training of children by apostolic pastors and churches through the ages, and also the part taken by members of independent churches in restoring the prominence and promise of early Christian education through the modern Sunday-school. Among those enrolled upon the memorial shaft are named Roman Catholics, Lutherans, Presbyterians, Unitarians, and Methodists, but no Baptist. Yet, waiving the devotion of Baptists to early religious education even from the apostolic age, no denomination has been more prominent than they in inaugurating the modern Sunday-school.

Fox, a Baptist layman, studying the problem of instructing the ignorant masses contemporaneously with Raikes, improved upon his suggestions and methods, and first developed the order of the modern Sunday-school with its *free teaching* and paramount *religious purpose.* Gurney, a Baptist layman, was prominent in founding the London Sunday-school Union, serving at different times as its Secretary, Treasurer, and President. The wife of the subject of this sketch joined with a few pious women in New York in forming one of the first societies in this country for promoting Sunday-schools. Mr. Colgate himself at that early

date formed an association in the church for the study of the Scriptures, appropriately named "The Searching Society," and was one of the chief supporters of the Sunday-school in Oliver Street, among the oldest in New York.

The church, faithfully carrying out Christ's mission, has always defended liberty, and steadily opposed oppression in all its varying forms of monopoly, caste, class usurpation, and legalized tyranny. It overthrew slavery in the Roman Empire. It emancipated the slaves in the West Indies and the serfs of Russia. It prepared the way for the freedom of the Africans in this country, and spanned the dark clouds of war with a bow of promise for the Republic, and for the African race in both hemispheres. It was to the honor of William Colgate that he apprehended more clearly than most men the possible union of conservatism and progress in the Christian church. No one hated slavery more than he did, yet none was more charitable to the slaveholder.

He maintained fellowship with his brethren in the South, feeling assured that, through the guidance of the divine word and Spirit, difference of opinion in regard to slavery would pass away. He felt it to be safe to follow the apostolic example, and receive into the church those giving credible

evidences of regeneration. He believed some inheriting slavery were more free from its spirit, and more just and charitable, than many who denounced them.

The drinking usages of the mother-country characterized the colonial and early history of our own land. Few refused the cup, and fewer still were bold enough to condemn its use. No hospitality was deemed complete without passing it. One's wealth and social position were attested by the abundance and variety of liquors furnished to his guests. From the freedom and excitability of pioneer life, intemperance became more obtrusive, if not more prevalent, in the New than in the Old Country. Apprehension and alarm for its consequences were awakened earlier on this than on the other side of the sea. And the temperance reform was inaugurated here before public sentiment was prepared for it in England or Germany. As in all reform, the churches were the first to see and point out the magnitude of the evil to be overcome.

The first apostles of the temperance reform were prominent preachers or laymen. Before the appearance of volumes of temperance sermons and reports, personal conviction, example, and protest obtained in different parts of the country.

"One of the interesting incidents in my father's

life," says a son of William Colgate, "was in regard to the subject of temperance. It was the universal custom to partake of wine, and it was always a mark of hospitality observed by all, including Christians, to offer wine and cake to every visitor.

"Men in those days were no stronger in their will to overcome temptation to drink than now. My mother often had conscientious scruples in observing this custom. One day her husband announced the death of two clergymen from intemperance. This made a strong impression on her mind. 'I feel,' she said, 'that I am in some degree responsible for the death of these ministers, for I have helped both of them to wine in my house.' Placing her feet firmly on the floor, and addressing her husband, she said, 'I am resolved to discontinue this practice, cost me what it will.' It was only the next Lord's Day when an occasion offered to test this resolution, for the minister who preached returned to their house. He was surprised to find that no wine was offered to him, and after several significant hints to remind my mother of this neglect, he at last asked for a glass, pleading fatigue after the morning's exertion. My mother went to the sideboard, gave him a glass, and returned the decanter to its place

without offering the same hospitality to two other ministers present.

"In our day we cannot realize the nerve and effort required to carry out such a resolution. My father says her cheeks crimsoned, but nevertheless she maintained her purpose. My father became so convinced that some public action should be taken on this subject, that he prepared the following resolutions, which he offered at the next meeting of the Hudson River Baptist Association:

"'*Resolved*, That we recommend to the members of our churches not to offer ardent spirits to their friends as a mark of hospitality.

"'*Resolved*, That we recommend to those engaged in the manufacture and sale of ardent spirits to carefully consider how far the business agrees with their profession.'

"With great effort he succeeded in finding a minister to consent to second these resolutions. At the time appointed, when miscellaneous business was in order, father offered the resolutions. At once the whole assembly was thrown into confusion, and after half an hour of excited remarks the Moderator asked if the mover would not for the sake of peace withdraw them. My father replied that he would not consent to their withdrawal, but observed that in the confusion both the Modera-

tor and objector had overlooked the fact that his motion was not seconded. A brother had promised to do it, but his moral courage failed. Then the Association was quieted, and resumed its business."

Dr. O. C. Comstock, a member of Congress, and afterward a Baptist minister, soon after enjoying the hospitality of William Colgate on his way to Washington, was shown the rejected temperance resolutions, and made them a text for stirring temperance addresses among his constituents in Central and Western New York.

The late Dr. J. B. Jeter tells a parallel personal experience in temperance discipline in Virginia, further illustrating the religious origin of the temperance reform. In 1810, having heard the boast of an older boy that he had tasted no liquor for three years, the Virginia lad, more perhaps from a motive of brave singularity than from any idea of safety, entered into a mental pledge of total abstinence. Later, in making Christian profession, this boy was greatly tempted to reassert his natural liberty, so safely guarded in the moderation of the Christian life. But after wavering for a moment he reaffirmed his temperance covenant. The relation of this personal pledge to the organization of temperance in Virginia is described in the author's life of Dr. Witt:

"Some time during the summer of 1822 an event occurred which I ought not to pass over in silence, as it contributed largely to the safety and fidelity of my life. We (he and myself) were attending a public meeting, and had spent the night at a brother's house. In the morning, as the custom was, a decanter of spirits with sugar and water was set out, and we were invited to partake of it. We were led into conversation on the subject. We concurred in the opinion that it was not only a useless habit, but that it was fraught with pernicious consequences. We then and there, on a beautiful Lord's Day morning, mutually resolved *to abstain during the remainder of our lives from the use of intoxicating liquor as a beverage*, and to use it only as a medicine if used at all. We pledged ourselves each to the other in a hearty shaking of hands, and that sacred pledge we have religiously kept for half a century.*

"The pledge was in itself of small moment. That two lads living in obscurity should resolve to abstain from using intoxicating liquor as a beverage, while all their neighbors continued its use, may have seemed to some to be unworthy of record. But tall trees grow from little acorns, and great effects flow from slight causes. That

* *Life of Witt*, pp. 58, 59.

Lord's Day morning pledge caused the Rev. Abner Clopton of Charlotte County to abstain from using strong drink, and led on to the formation of the Virginia Temperance Society. He was unquestionably the father of the temperance reformation in this State. He conceived the plan of the Society, called the meeting for its organization, drafted its constitution, defended its principles, prepared the eloquent address to the public which accompanied the publication of its first minutes, employed his tongue, pen, and purse for the promotion of its interests. Witt and myself were present at the organization of the Society, felt a deep interest in its success, but played an unimportant part in its formation. The Society was organized at Ash Camp Meeting-house, Charlotte County, Virginia, in the autumn of 1826. Ample notice had been given of the meeting; a large and excited congregation was present, and after a full discussion of the principles and aims of the Society and earnest appeals for persons to join it, only ten could be found willing to sign the pledge, and most of these were ministers who had come from a distance to be present at the meeting. The Society was here like a grain of mustard-seed sown in good soil. It soon sprang up and became a great tree. In a few years a Temperance Con-

vention was held, representing all religious denominations from various parts of the State."

Afterward the Washingtonians, Sons of Temperance, Good Templars, and other societies arose and took up the work from this Christian beginning. These contemporary movements in New York and Virginia illustrate the religious origin of the temperance and other reforms, and the prominence of Baptists in them.

The use of intoxicating drinks as a beverage has been forbidden by rule or prevented by personal appeal in Baptist churches generally. One storing his cellar with choice liquors and furnishing them to his guests would not be recognized as a representative Baptist, but would gradually lose the confidence of the denomination. While there may be little proof of courage or self-denial in the poor discarding expensive drinks, it is an attestation of noble independence and subserviency to the moral sense of the church and the public welfare for one to rise above the temptations of fashionable wine-drinking.

No people can be recovered from the degradation of intemperance so long as their leaders defend the social glass. John Bright declares that weaning the English people from their intoxicating drinks would be the most comprehensive

and beneficent reform of England. Farrar and other leading philanthropists see that it is preposterous to expect the consummation of this reform without the *pledge* of the clergy and other respected classes. The Presidents of the United States have left their testimony to the promise of total abstinence from intoxicating beverages. But total abstinence can never become general without pledging the rising generation. The common mission of patriotism, philanthropy, and Christianity is to banish intoxicating beverages from the home, the church, and ultimately from the country. Already the membership of evangelical churches generally are pledged against them. No denomination has enrolled an earlier or more efficient leadership of this and other Christian reforms than the Baptist, conspicuously represented by the subject of this Memoir.

X.

MINISTERIAL EDUCATION.

X.

MINISTERIAL EDUCATION.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

From the long association of culture with persecuting state churches Baptists became distrustful of its pretensions. Their pastors were looked down upon by the university graduates, but the only alternative was between pastors without diplomas and pastors without piety. They preferred for their pulpits, above all wisdom of the schools, the knowledge of Christ, that most excellent science. Learning, so often employed to misrepresent and asperse them, was subordinated to moral worth and spiritual gifts, but never undervalued. Before the Declaration of Independence they founded a school in New Jersey, which was afterward removed to Rhode Island and known as Brown University. In rapid succession the various States were supplied with Baptist colleges.

No people can be expected to rise in social posi-

tion above the culture of their ministry. Illiteracy disaffects educated communities. Effective men must be trained, but self-drill or study with a senior pastor too often lacks the thoroughness and expedition of a college course. The same care can be taken in sifting graduates, to winnow out ambitious and unconsecrated talent, and retain for the ministry only those furnished with spiritual as well as natural gifts.

William Colgate rose above the lingering prejudice against an educated ministry. To him, Paul's description of the qualifications of a pastor was sufficient proof of the need of special talents and theological training for the ministry. His deep interest in the study of the Scriptures made him appreciate those devoted to their exposition.

"His large Bible-class in the old Mulberry Street Tabernacle," says Dr. Harvey, "was always a centre of interest. His clear statements of truth, his wide information, his genial spirit, and happy way of putting a point always held the attention and interest of a class; while in its numbers it often of itself made what in many churches would be considered a respectable congregation. His mind inclined to the experimental and practical, rather than to the doctrinal; and by extreme Calvinists he was regarded, I believe, as

somewhat latitudinarian. He had read much in the prophecies, and was deeply interested in their interpretation. His fund of knowledge on this subject was very large and rich. It was with him an engrossing study. I remember while a student meeting him one afternoon in the street, when after a few cordial words of greeting he began an exposition of some prophetic passages with which his mind had evidently been engrossed, and so completely absorbed did he become in his great theme that we actually stood on the sidewalk an hour while he poured forth the rich results of his recent reading and reflection on the subject."

He was ever watching for gifts for the pastoral office. On one occasion, walking leisurely along Nassau Street with his pastor, a crowd was seen around a vender of razor-strops. Deacon Colgate paused, and called the pastor's attention to the street-merchant's tact, in tones of voice and skilful appeal of wit and sententious remark, in securing the attention of a crowd. He remarked, "What a talent for a preacher this man has! How he manages to get and hold the attention of the passing multitude to so trivial a matter! Preachers have an infinitely more important appeal to make. They should try to succeed as he does, in commending the truth."

Like Baptists generally, he magnified the natural and spiritual gifts, as authenticating a call to the ministry.

"In the great revival of the Tabernacle," says Dr. Harvey, "his eye was ever directed to the young men entering the church, watching for ministerial gifts. Of those then received there were soon, I think, some ten or twelve at Hamilton in a course of education, most of whom were preparing for the sacred office. They maintained there for some time a weekly Tabernacle prayer-meeting. Of that number some have now gone to their reward. Josiah Hatt, a younger brother of the eminent city missionary, Rev. George Hatt of New York, was early called to his rest, but not till a character of great Christian excellence had been matured and marked blessing had descended on his work. He died, I believe, at Orange, New Jersey. Rev. James S. Dickerson, D. D., has more recently passed away. His was a nature distinguished by a singular purity and consecration to the Master, combined with an unfailing geniality and a marvellous wealth of genuine wit and humor, making him at once one of the truest of friends and the most delightful of companions. He attained an eminent position alike as a preacher and pastor and as an editor and a leader of pub-

lic thought. Others of the number remain, of whom may be named Rev. Charles A. Buckbee, D. D., of San Francisco, and Rev. M. R. Forey of Port Jefferson, New Jersey.

"Up to the last of life Mr. Colgate devoted his best thoughts and energies to the work of ministerial education, especially at Hamilton. Its first appeal met from him a ready response. Professors Daniel Haskell and Nathaniel Kendrick stopped at his home. As early as 1823 he took an active part in the work by establishing in New York City an auxiliary society to aid the new institution. He interested his brothers and brothers-in-law in the enterprise. His name led the first list of subscribers, and year by year his contribution increased. He secured collections from his own and other churches of the metropolis. He was opposed to endowment, on the plea that such an institution should never lose the sympathy called forth from the churches by its ever-recurring needs. He prepared an address on the education of ministers and laymen, which in a most comprehensive and cogent manner marshals arguments and scatters objections. His increasing contributions led to increasing interest in his annual visits to Hamilton to share the responsibility of the board of administration.

In the great and prolonged controversy about the removal of the school to Rochester, the centre of a more growing and active section of the State, and surrounded by more enterprising churches, William Colgate took the deepest interest. He agreed with Dr. N. Kendrick, Dr. George W. Eaton, and others from the first, that Hamilton and the theological character of the school could not safely be abandoned.

He was immovable in the conviction that, however desirable it might be to share the public support in secular and higher education, such assistance would be no compensation for the loss of the religious régime of the school. However important secular education might be, so long as the state so largely provides for it, and so many rich citizens, without religious convictions, are ready to contribute to it, he did not think that a people of moderate means should leave the support of their churches, their church extensions, their missions, and theological schools to found secular schools.

So founders of modern missions begin to agree that secular education among the heathen is not the special mission of the churches, and that their sacred funds may well be limited to the education of native preachers and Christian converts. If

the education of unconverted heathen makes them more wary emissaries of Satan and more effective opponents of Christianity, the same evils may attend unsanctified culture in Christian lands.

With these views, he was unwilling, as a philanthropist and Christian, to venture his means in any educational movement where Christianity could not be openly taught, and where the distinctive principles of his own denomination could not be freely expressed.

So urgent was the movement to remove to Rochester that for a moment he yielded his convictions to what seemed to be the will of the denomination. But when convinced that the decision of the Council held at Albany was not wise, and asked how the Board at Hamilton dared disregard the voice of the denomination, he replied: "We dared not do otherwise. We must obey the voice of God rather than the voice of the denomination. He is wiser and stronger than man. The voice of the denomination will in the end answer to the voice of God."

At this crisis he yielded his scruples as to endowments far enough to pledge a large amount to rally others to save and strengthen the old and honored institution at Hamilton.

While the wisdom of the Rochester movement

may have been clearly vindicated, and its religious and denominational character made more sure by the discussions of the danger of ultimate secularization, the wisdom of retaining the institution at Hamilton has been no less conspicuously shown. There is no reason to believe that the abandonment of Hamilton would have hastened and made so great the University of Rochester as it has been with the generous rivalry of the old school. Nor perhaps would Hamilton have risen so surely and rapidly to its present magnificent endowment without the stimulus of a competing enterprise.

It now seems strange that the friends of education throughout the State generally assumed that only one school could prosper, and that one must be abandoned or left without Faculty and students. It is now evident that more sympathy and resources would have been wasted by repression than were lost by what seemed superfluous expenditure. William Colgate was one of the first to agree that both schools should be encouraged, and to deprecate mutual disparagement.

So long as the régime of religion could be assured by the constitution and policy of the Education Society, and by the traditions and public sentiment of Hamilton, he felt no aversion to the enlargement of the Literary and Theological Semi-

nary to the departments and proportions of a university. A university without any creed in its corporation speedily becomes godless or the prize of some intriguing sect.

Our fathers wisely remitted higher schools to the guardianship and honor of different denominations.

Though William Colgate still recognized as the higher purpose of the denomination the education of missionaries, ministers, and pious laymen, he greatly enjoyed the enlarging sphere of the University and the reputation and influence of its graduates in the world. It is not strange that the prominence of the family name in the early history of Hamilton has continued, and culminated in its late magnificent endowments. The wisdom and deeds of the father have been celebrated by the larger contributions of the sons.

As we look at the mighty river, traversing the continent, bearing its commerce and travel, and fertilizing its plains, we sometimes think of the springs on the far-off table-land from which it took its rise. So, while we count up the thousands of the alumni of Hamilton—the seventy foreign missionaries, the hundreds of home missionaries, the twenty presidents and eighty professors, the authors and editors, the legislators, judges, and

theologians she has educated—we recall with gratitude the wise and self-denying founders of the school. The name of Colgate is the highest on the roll of its benefactors, and will be the most resplendent in its future annals.

XI.

THE BIBLE FOR THE PEOPLE.

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"O Earth, Earth, hear the word of the Lord."

"Speak unto all the cities of Judah all the words that I command thee to speak unto them; diminish not a word."

HAVING made the Bible the source and standard of his Christian profession, he studied its pages with ever-increasing enthusiasm to the end of life. He traversed its histories, prophecies, Gospels, Epistles, and the Apocalypse as a mining expert explores mountain-ranges for suspected deposits of mineral wealth. He might have exclaimed with the Psalmist, "Oh, how I love thy law! It is my meditation all the day." "I love thy commandments above gold, yea above fine gold."

Again and again he recurred to familiar passages, comparing scripture with scripture. Among Christian friends he easily, almost habitually, turned conversation upon the divine word. He often suggested new and striking thoughts, illustrating

the profitableness of the Scriptures "for doctrine, for reproof, for correction, for instruction in righteousness." Few preachers could illustrate so forcibly the obligations of the ordinances of Christ. At the time of the great revival of 1839–40 we remember his illustrations from retributions following disobedience to positive law, as in the punishment of eating the forbidden fruit; Uzza for approaching the ark; Abihu for profaning the altar with strange fire; of the prophet torn by a lion on a forbidden path; of the Jewish nation neglecting the rites of Moses. His comments on these examples of the punishment of disobedience were afterward published in a tract and widely circulated. Deacon Colgate was especially an enthusiastic student of the prophets. He was rapt by a holy enthusiasm, while devoutly inquiring what their sublime predictions mean and promise.

In his last interview with Dr. Harvey he spoke of a plan he was making to secure a series of discourses on the principal events in the life of Christ, to be afterward published. Thus more than twenty years ago he perceived a want in the literature of the New Testament, since supplied by half a score of publications.

If he had lived, he would have enthusiastically encouraged the international and systematic study

of the Bible in Sunday-schools. He often dwelt upon the position of Baptists in regard to the Bible as the supreme authority in religion. Appeal to it has been their watchword from the apostolic age. While others have set up divers standards, they rallied with martyr devotion around it as the only and sufficient rule of faith and practice.

Inspired with the purpose to make the Bible the book of the people, Joseph Hughes, an English Baptist, inaugurated the movement which culminated in the origin of the British and Foreign Bible Society. The first Bible Society in America was instituted in Philadelphia, December 12, 1808, about four years after the founding of the British and Foreign Bible Society. The second was founded in New York two months later, February 11, 1809. Then followed in quick succession the "Massachusetts Bible Society," July 13, 1809; the "New York Bible and Prayer-book Society," September, 1809; the "New York Bible Society," November, 1809; and the "New Jersey Bible Society," December, 1809. After this, local Bible Societies were multiplied throughout the land.

The most influential denominations were very naturally most prominent in founding these State

Societies. The Episcopalians, through the exceptional popularity of Bishop White, were leaders in Pennsylvania; the Congregationalists in Massachusetts; and the Presbyterians in New Jersey. A notable exception was the "Young Men's Bible Society of New York." Though its origin was two months later, it seems to have been entirely independent of that of Philadelphia, and *may* have been in process of formation before that Society. William Colgate had a Bible, the cherished gift of his father, which he left in his pew in the First Baptist Church as a place of sacred deposit, and where it might be available for use on the Lord's Day. This Bible was missing. After searching through the church to find it in vain, he said to Joshua Gilbert, a member of the church, and afterward his brother-in-law, "What a pity any should so much need the Bible as to steal it!" He spoke to other members of the church about the matter, and then to a larger circle of Christian friends, and at length proposed the formation of a society to give the Bible to the destitute. This was the origin of the first Bible Society in New York. Having sprung so directly from a Baptist Church, it is not strange that most of the constituent members were Baptists, and the principal offices were filled by Baptists, though on the

board the Episcopalian, Presbyterian, and Methodist denominations were represented by some of their most worthy and well-known members. The following is the printed declaration of principles and the constitution of this first Bible Society of New York:

"*Whereas*, The revelation which it has pleased God to make to mankind in the Holy Scriptures of the Old and New Testaments concerning his existence, will, works, and grace in Jesus Christ is of inestimable value; and the distribution of the sacred volume in which the revelation is contained, amongst such of our fellow-creatures as are unable to purchase it, may, under the blessing of Divine Providence, be the means of promoting their moral and eternal interest;—we, the subscribers, have formed ourselves into an association to which we have given the name of the 'Young Men's Bible Society of New York,' and have agreed to and ratified the following as the Constitution of the said Society:

"The object of this Society is to distribute the Bible only—and that without notes—amongst such persons as may not be able to purchase; and also, as far as may be practicable, to *translate* or assist in *causing* it to *be translated* into other languages."

It needs no special evidence that this prominence of Baptists in the administration awakened the distrust of other denominations, and prevented large and permanent co-operation with it.

In September following the Episcopalians formed a Bible and Prayer-Book Society, and two months later the New York Bible Society was inaugurated, chiefly by other Pedobaptist bodies. It is not strange, therefore, that, with these dissensions and the comparative weakness of Baptists in wealth and social position, the first Bible Society did not maintain a conspicuous or prolonged history.

Still, in other local societies, following in various changes of name and policies, Baptists obtained prominence and influence beyond their numbers and wealth, such as were not awarded to them in the American Bible Society. Finally, this first institution and other local societies were merged in one New York Bible Society, and this seems to have been a chief factor in the formation, in 1816, of the American Bible Society. It not only had the greatest influence from its metropolitan location, but it represented greater organized forces. It alone of the auxiliaries passed over property to the national organization.

The peculiarities of the first Bible Society in New York deserve distinct notice. It was the

first impulse to all the Bible organizations of New York, which so largely shaped the subsequent Bible-work in the country. Its declaration of principles is as clear and comprehensive as that of the British and Foreign or of the American Bible Society. Though, like other local societies in this country, called into being primarily to give the Bible to the destitute around them, unlike them, it grasped at once the mission of the Bible for the world, and the consequent duty of providing for the translation of the Bible into all languages. The very terms of its Constitution, though second in date, give it the first place in grandeur of aim.

William Colgate gives Baptists the first place in comprehensive Bible organization in this country, as Hughes gives it to them in Great Britain. After laboring zealously in the formation of Bible societies, the Baptists were constrained to withdraw from the American Bible Society by the following train of circumstances:

The Bengali version of the New Testament by Pearce and Yates, after being circulated for many years, was finally refused support by the Calcutta branch of the British and Foreign Bible Society. The American Bible Society went further, and excluded from its list the Burmese version by Dr. Judson.

This seemed to Baptists a great wrong:

1. The rejected versions had been formally accepted.

2. The Constitution pledged support to "accepted versions," wherever found, and the "most faithful," wherever required. The rejected versions were not only the *accepted* versions, but also the *most faithful*, as attested by both native and foreign scholarship.

3. The Society was supporting Romish versions —hence its action was invidious as well as unjust.

4. It still circulated other versions which translated, instead of transferring, the word *baptizo*.

While the question was pending before the Board, and after several ministers had spoken on each side, and the Chairman had risen to put the question, William Colgate arose and with great modesty asked the attention of the Moderator, and spoke as follows:

"I have been for many years a member of this Board, and it has been my privilege to sit and admire the able manner in which every subject has been discussed, and the correctness of its decisions, without ever having called upon the Board to attend to any remarks from me. But I now feel myself compelled, as a manager of this institu-

tion and a Baptist, to state my objections to the resolution before you; and I must beg every member of the Board to reflect, as a Protestant, that we are at this time called on in a peculiar manner to stand shoulder to shoulder to resist the flood of scepticism and Catholicism that is flowing in upon us and threatening the peace and safety of our Christian institutions, and even our civil liberties. In this noble work of spreading the Scriptures we have thus far happily united, and shall we now expose ourselves to the sneer of infidels and of all the enemies of truth, who will triumph at this division, and declare that in no one thing are we agreed? For, sir, I plainly perceive that we are kindling a fire in this room that is destined to burn in every city, town, village, county, and in a large number of families, throughout the United States.

"I must think the resolution before you is quite uncalled for. Heretofore each denomination has taken the responsibility of its own translations, and it has worked well. Let each one continue to do so. I can assure you the Baptists will take the responsibility of theirs, and will not covet a share in the responsibility of others.

"But, sir, this resolution is aimed at the Baptists, and at them only. Strip the resolution of its present garb, and it means only to say that the

Baptist shall not translate the Greek word *baptizo* and its cognates, but must transfer it. And for what? Is it translated wrong? No gentleman will say so, but they say it is a bar to our missionaries who would enter the countries where such Bibles are circulated. Why, sir, we have made no objections to your translations, although we knew they were in one version 'sprinkle,' and in another 'a watering ceremony,' and we can assure you we think this no bar to our missionaries, whose duty it is to preach the truth and oppose error; and if they find a Bible incorrectly translated, they will endeavor to prove it so to the people. And if our translations are false or sectarian, let your missionaries prove them so, but let not this noble institution be severed on this question, for we have on this point never used deception; by our ministers we have declared in our pulpits, and by the press, and beside all waters where we administer the ordinance, that the meaning of this word is *immersion*, and immersion only; and I believe no Baptist ever did or ever will translate it differently.

"It has been stated that Doctors Wayland and Sharp are in favor of this resolution, and that only a few of the denomination will be opposed to it or leave this Society in consequence of its adop-

tion. No gentleman on this floor, I presume, has greater esteem and respect for these gentlemen than myself, and I highly respect their opinion; but, sir, if these gentlemen think so, and if there should be found many more Baptist doctors to agree with them, and you could persuade every Baptist on this floor to agree to the resolution before you, you would then have so many on that side, but then, be assured, the whole denomination would stand opposed to it.

"On this point, sir, I do not speak without reflection. I have for years been so circumstanced as to be very extensively acquainted with Baptist ministers, and I can assure you I speak advisedly when I say the whole denomination will stand opposed to this resolution. The Baptists, sir, as described by the Rev. S. H. Cone are a peculiar people. No man can lead them; no man can drive them. Their churches are all independent, and each one will think and act for itself, acknowledging no master but one Jesus. And let me notice one peculiarity they have of loving to extol Jesus as King in Zion, calling and believing him to be infinitely wise. This King, as King in Zion, has appointed a positive institution—not a moral law, growing out of the nature of things—in which he has commanded every subject-disciple

of his to be immersed in his name. Now, sir, if we admit that he gave this institution in such language that, after all the learning that can be brought to bear upon it, no one can understand what he meant by it, it would be a reflection on his wisdom that the Baptists would never for a moment admit. Sir, by this resolution, you ask us to yield a point that we in conscience never can.

"I appeal to learned gentlemen present acquainted with ecclesiastical history, who know that in days of persecution the very name of Anabaptist exposed a man to all manner of persecution, and even to martyrdom, and on this very point. If our forefathers had been as vacillating as you ask us who are Baptists now to be, what a multitude less of martyrs there would be at this moment around the throne of glory than are now there!

"No, sir; the Baptists have been and now are friends to this noble institution, and now stand before you and ask, 'What have we done to offend?' If we have not behaved ourselves with propriety, it has been unintentional. Or is it only by translating this little word that we offend? I can assure you we wish to translate it rightly; and if we have not, I think I do not assume too

much in saying that if any one or more gentlemen will prove wherein we have mistranslated it, and how we may correct it, we will not only change it, but feel grateful for the information. But never, never, will we knowingly be guilty of covering up any part of God's truth, or putting it under a bushel, or giving it in an unknown tongue. Would it not, sir, be very unreasonable to expect us to surrender the authority of God's word to the behest of this Society, or of any other body of men, however learned?"

After long discussion, the Board, by a vote of twenty-nine to fourteen, made the new order universally binding; and the Baptists were thus excluded from the old Society they had so long supported.

After this action, Dr. S. H. Cone, encouraged by William Colgate and other brethren, addressed a circular to the Baptist Triennial Convention, meeting in Hartford in 1835, announcing the action of the American Bible Society, and calling for the consideration of measures to meet the exigency.

The discussions led to a unanimous decision in favor of sustaining the versions of our missionaries. But while some favored a new Bible Society, others would devolve the support of these versions upon

the Triennial Convention. A General Convention was called to meet in Philadelphia in 1836 for counsel, and if deemed best to form a new society. Among those ministers conspicuous in advocating a new society were—S. H. Cone, Elon Galusha, R. W. Cushman, B. T. Welch, and Nathaniel Kendrick. The chief remaining objection to the proposed new society was the apprehension that the principle of pure versions for the world might encourage an immediate demand for a revision of the English Scriptures. A compromise was offered, and after long discussion unanimously, though reluctantly, passed: "That until otherwise ordered by the Society" the circulation of the Scriptures in the English should be confined to King James's version.

While this Bible Society met obstructions in divided counsels, it met also formidable opposition from Pedobaptists as a sectarian movement. They even sought persistently through the Board of the New York Bible Society to prevent the Legislature of New York from giving it a charter. At a special meeting held February 19, 1846, Mr. Blatchford, from a committee previously appointed, presented a remonstrance to the Legislature against granting a charter to the *Baptist Bible* Society under the title of "American and Foreign Bible

Society." This document was read and adopted as the remonstrance of the Board, and the President was charged with the duty of transmitting it to the Legislature. On account of this opposition the charter was with difficulty obtained, and not till a second application was forwarded, with argument and a deputation.

But the Board of the American and Foreign Bible Society felt embarrassed in advocating the pure Bible for the world while neglecting English-speaking peoples. It was said the minority at Hartford were right in objecting to a new society if ultimately only foreign versions were to be made accurate. As the reluctantly-conceded restriction in its very terms contemplated the possibility of its early abrogation, those most active in the controversy with the American Bible Society and in the formation of the American and Foreign Bible Society began to inquire when the revision of the English Scriptures might be properly undertaken.

To prepare the way for its intelligent consideration by the Board and Society, Deacon Colgate and others procured at their own expense a tentative revision of the New Testament by a distinguished Greek scholar, furnishing examples of some of the changes which would probably be agreed upon in a final revision of the New Testament.

This measure, which was designed to facilitate inquiry and wise action, was strangely misapprehended and misrepresented to the public. Conservative Baptists became alarmed at the supposed desecration of the Bible, and prepared to make a decided stand against any change of the common version. At the next annual meeting the experimental revision, together with the Board which had allowed it—except the President—were repudiated. Dr. Cone declined the presidency of a Society, which he believed had refused to do its providential work, and, calling the Vice-President to the chair, said:

"I bid you, my brethren, an affectionate farewell as President of a Society I have loved, which has cost me money, with much labor, prayer, and tears. I hope that God will direct our future course in mercy, that we all may do as much good as such creatures as we are able to accomplish. May the Lord Jesus bless you all!"

Saying this, he descended from the pulpit, and immediately left the house, accompanied by the former Secretary, W. H. Wyckoff, and the former Treasurer, William Colgate. The sensation produced upon the audience was indescribable. Strong men were in tears. The retiring President was honored by complimentary resolutions. But when it was proposed to embrace the name

of the Treasurer in the same kindly expression, some objected on the ground that he did not resign, but was deposed from office. The consequences of these events are seen in the divided counsels obstructing Baptist Bible-work for thirty years. In the light of the great English revision movement, who would not be willing to be numbered among those who at that earlier day sought to secure the same result?

While Baptists in this country were being interested in the Bible question, Deacon Colgate, in a letter dated April 15, 1836, appealed to the Baptists in England to join them in defending the purity of the Bible. The following is a copy of his letter on the importance of union of the English Baptists in translating the Bible:

"DEAR BROTHER:

"Some weeks past I addressed a few lines to our late brother Wilson, your late Treasurer, not knowing, at the time, of his decease, and forwarded it by John Bowin, Esq., which, as it was directed to the missionary-rooms, you have probably seen. I am now emboldened to address these lines to you, knowing the deep interest you feel in all things interesting the Redeemer's kingdom, and I having been, as a manager of the American Bible Society,

acquainted with the debates on the important question before that institution in relation to our Baptist translations in Asia. My object is to call the attention of the wise of our brethren in England to the subject, as it now interests our own denomination, to consider how far we can act in union in giving the word of God, as translated by our missionaries in Asia, to the many millions, who from our missionary-stations must naturally look to us for the Bible.

"The wonderful preservation of the lives of our brethren in those unhealthy climes, the peculiar gifts with which it has pleased the Lord to endow them for the translation of his word, and also the wonderful blessing with which he has crowned their efforts, meet us as a voice from heaven, to say that we as Baptists must awake and supply these destitute millions with the word of life.

"In referring to the late division of the Board of the American Bible Society, it is but just to say, that the Board is composed of gentlemen of high standing and well-earned reputation; that the debate was dignified, and conducted on both sides with a spirit becoming the character of the Board; and that we have only to lament the prejudice imbibed in early education, which led them to pass a resolution that severs from them a

half a million of Baptists with their more numerous adherents, because they could not persuade us to unite with them in making this, the most noble institution that graces our free land, subservient to Pedobaptist interest.

"It is now evident that the English and the American Bible Societies will act in concert to use their influence, learning, and wealth to so obscure in God's word the truth that our Lord commands every disciple to be immersed in his name, so that all common people may be for ever ignorant of this requirement of our Lord and Master. Now, therefore, our denomination is called on to let the light of truth on this subject shine as widely as possible.

"So far as we can learn, there is but one sentiment pervading the Baptists in America—that we must withdraw from the American Bible Society and labor separately. Our first meeting will take place this month at Hartford, in Connecticut.

"You, our English brethren, have many translations in the East, and we have but few. I hope, as our numerical strength so far exceeds yours, that our brethren will feel that the cause is one, and that we are willing to labor with you or you with us. I will not presume to suggest any mode in which we should unite, but leave it to wiser

brethren. Yet I cannot but ardently hope that the Baptists of the two countries may be more united in feeling and labor than we have heretofore been.

"You will receive from our brethren many communications on the Bible question, with a copy of the resolution that has passed the Board. I have just sent a message to Brother S. H. Cone for a copy of our protest, to which he has replied that I shall have it in time to send by Brother Fuller. This document embodies the most weighty arguments that were urged before the Board.

"I greatly fear this question will kindle a spirit of controversy in the land, but I pray that it may not. This is not the time for controversy, but for labor. We have the best cause in the world. I wish we may be wise and adorn it with a heavenly spirit, and show our opponents that we love them notwithstanding the errors they hold, and that we desire to set forth prominently God's truth in the spirit of the Master. But I hope the Lord will overrule this difference of our brethren to the furtherance of his truth and their good."

As the result of this appeal the "Bible Translation Society" of England was formed, and has continued its work to the present time.

XII.

A PURE BIBLE.

XII.

A PURE BIBLE.

"The prophet that hath a dream let him tell a dream, and he that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

Some Baptists favoring a revision of the English Scriptures wished to except from the rule of the exact translation Christ's commission. They urged that the people have become accustomed to the transfer, Baptists can continue to explain its meaning, the denomination has made good progress with the Anglicised word, and some concession should be made for a common Bible. In addition to the discussions in regard to the revision of the English Scriptures by various Baptists, not surpassed in ability by those of the Anglo-American movement, the following paper was submitted by William Colgate at the Thirteenth Anniversary of the American and Foreign Bible Society:

"I am sorry that I am obliged to speak, but the circumstances in which I am placed as one of the earliest to introduce the subject of a revised

version of the Scriptures in English, seem to demand that I should address this meeting. I have been astonished while sitting here to find our learned opponents using the same arguments and making similar remarks to those I heard when in the Board of the American Bible Society; where, by the way, I will say, we were heard patiently and treated with all Christian courtesy during prolonged debates. All the arguments I heard *there*, and which have been repeated *here*, were founded on *expediency*. The great principle of our duty to God in giving his oracles faithfully translated appeared to be forgotten, or was considered subordinate to conciliating the prejudices in favor of the present version.

"It has been observed here, 'See what this translation has done for the Baptists!' but my limited knowledge of ecclesiastical history informs me that our denomination, by the civil and ecclesiastical powers combined, has been driven from every land except England, where we have been tolerated, and this land, where we now enjoy freedom, and where we have increased and prospered notwithstanding the obscurities of the present version. Although I should feel more in my place to sit at the feet of the learned brethren before me to receive instruction, yet I feel that I am called

upon to stand up for the millions of *the common people*, who like myself have received no more than an ordinary English education; and as their representative I must say in relation to the much-controverted word *baptism*—the meaning of which no dictionary in common use gives us, although we are told by the learned that it is an English word—there are not more than thirty per cent. of the people who know that it signifies *immersion;* and our credulity is too heavily taxed when we are told that it is necessary in a *faithful* translation to change the preposition *in* water for *with* water. The most reflecting among us are led to question the truthfulness of a translation which requires such changes to make it plausible to the reader. Brethren, is it right in the sight of God, when we consider ourselves called upon, in the position his providence has assigned us, to give to the millions upon millions of our countrymen who like myself have received no more than a common education the word of God, that we should withhold from them what is needful to a clear understanding of their first duty to the Lord Jesus? If truthfulness demands that we should translate this word *pour* or *sprinkle*, let us do so, but let us never lend ourselves to obscure God's revelation to man.

"Much has been said about this 'precious Bible,' and an eminent scholar has lately informed us that this translation has ministered to the comfort and consolation of our forefathers, both living and dying; but if this consolation has been derived from its errors, it is a false one, but if from its truths, we wish not and intend not to remove or obscure one of them. Pagans, Mohammedans, and Papists have their consolations, but they are founded on error. A Christian's should be founded on truth alone.

"We have been charged with bringing forward this subject clandestinely; but from the establishment of the Society, fourteen years ago, we have continued to speak and to publish our desire for a corrected version. We would not lend ourselves to the consecrating of error or ecclesiastical fraud, and thus make ourselves amenable to this statute of the Lord: 'If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.'"

Deacon Colgate closed by saying, "that as a plain man he had thirty-one plain questions for

those Baptists who believe that the word 'baptize' is sufficiently clear for the common people without translation—viz.:

"1. Why is the Greek word *baptizo translated* in the English classics, and *transferred* in the English Scriptures?

"2. If *baptize* is an English word, how is it that the English dictionaries do not define its meaning?

"3. Is it not cruel to the anxious inquirer after truth to withhold light upon it if it can be given?

"4. Is it right or wrong to translate this word?

"5. If it be wrong to translate this word, how can it be right to translate any word?

"6. Is confusion or obscurity desirable on the meaning of this word more on than that of any others?

"7. If *baptize* be a plain English word, why so many volumes written, sermons preached, and years of labor employed to explain its meaning?

"8. If men feel it their duty to tell all men within the reach of their voice and of their writings what *this word* means, why refuse to give the same meaning in the Bible?

"9. How large a proportion of the Baptists themselves have to learn from their pastors that 'baptize' means *immerse!* and ought they not to

take their faith and practice *from the Bible* rather than *from men?*

"10. Why should not men learn this positive institution from the Bible?

"11. If *baptize* be plain in Greek, why not make it plain in English?

"12. Are not millions on millions deceived in every age because this word is not translated?

"13. If *baptize* really means to *dip* or *immerse*, why not tell the masses of men so, and not make it necessary for them to go to a minister to inquire?

"14. Does it become Baptists to conceal the truth or to be accessory to its concealment?

"15. Is it doing justice to the tens of thousands of Christians of other denominations to say that they would not obey Christ's command if they knew the real meaning of the word *baptize?*

"16. If it was ever right to translate this word, why is it not now, while millions are crying for the light? Is it not treason to truth and the God of truth to refuse such translation?

"17. Is it constraint of conscience or the fear of men that hinders this translation?

"18. If there were *gain* or *glory* in translating this word, would the same reasons operate against it which are now urged?

"19. Is it to please God or men that you object to it?

"20. If we do not translate this word, will not all the world infer that its meaning is doubtful or that Baptists are insincere?

"21. Is it not wrong, on one side or the other, to translate for the heathen and not for our own people?

"22. Can all the arts of sophistry disguise the human policy which lies hid under the objections to this translation?

"23. Rome hates the light, because it would reveal her errors; but shall Baptists fear it for the same reason?

"24. Baptists hold baptism to be a high command of their Lord and King. Is it consistent with integrity to withhold a translation of that command from the millions who are ignorant of its true import?

"25. If *baptize* is as plain as *immerse*, why so many attempts to prove its meaning by laborious arguments and abstract reasonings?

"26. Who refuses to translate this word—the pastors or the people, the few or the many? By whose authority or command—God's, who is light, or the advocates of darkness?

"27. Why do faithful scholars proclaim the ne-

cessity of its translation, and *faithful pastors* deny it?

"28. Is it not disloyal to Christ and a violence to truth to mystify his great commission to his disciples? To fear plainness of speech—is not this to impugn his wisdom and doubt his support?

"29. Good men are ruled by principle. What principle in the whole oracles of God forbids this translation?

"30. Is policy or expediency, in questions of conscience, of right and wrong, a law that comes from heaven or from earth? If not from heaven, then, when the millions tell you that their cry is for light and truth, who refuses to tell them what *baptize* really and truly means?

"31. If Baptists refuse to translate this word plainly, must they not cease for ever calling *immersion* an important ordinance, since they wilfully obscure the rite from the world?"

Disaffected by the division in the Bible-work, many Baptists left the American and Foreign Bible Society, but refused to follow the new departure of the Bible Union. The former Society, however, continued its agencies, and in addition to the distribution of English Scriptures has circulated faithful versions on mission-fields.

Not less than eighty thousand dollars has been

expended for Bible colportage through the German missions alone. But those chiefly instrumental in founding the American and Foreign Bible Society now resumed their original aim—the pure Bible for all languages, including the English.

To abandon this mission on account of division of counsels seemed to them as if Israel had turned back into Egypt and given up their promised inheritance, because, on account of their disobedience, doomed to wander so long in the wilderness.

Dr. T. Armitage described a scene of the deliberations which led to the formation of the Bible Union:

"I think it was about the last of May or the first of June, 1850, that I was invited by note to attend a meeting at No. 128 Chambers Street, called for the purpose of consultation among a few friends of the Bible as to present duty. The exciting and unfortunate anniversary of 1850 had been held, and the brethren had returned to their homes; but, sir, they left the church enveloped in a pillar of cloud, without one ray from the pillar of fire. Nineteen persons had been invited to that conference. The day arrived, and, in a drenching rain, from different points in these three cities they came to the place of meeting. I never went to a meeting in my life with a heavier heart. The ark

of God was removed, and my heart trembled for it. Truth seemed to have fallen in the streets, and no triumphant assurance said, 'Though I fall, yet shall I rise again.'

"We met, but oh, how we felt! The moment the eyes of the more youthful pastors met your own each countenance seemed to ask, 'What shall we do?' The moment one person took the hand of another a quivering lip interrogated, 'What does God require?'

"The meeting was called to order, and prayer to the Lord God of Sabaoth was proposed. Deacon Colgate, as the eldest in the company, was called upon to address the throne of Grace. We kneeled down. Sir, if I were in that parlor, I could point you to the very spot on which I bowed. I can never forget it while I live. All was silent. The venerable man of God was too much overcome even to lead in devotion, but his emotion found vent in sobs and tears. And there, sir, the whole company knelt, weeping, for several minutes, in solemn silence before God, save as now and then some struggling sigh was heard. When he was able to offer vocal prayer he asked God to direct us aright; if it were our duty to form another Society, to give us a clear sense of duty and to open our way; but if not, to permit confusion (hesitat-

ingly), and to throw a hedge about us on every side, that the word of God might be magnified through this new trial.

"Few such prayer-meetings have ever occurred on earth. It was worthy to be compared with that of the few students behind the haystack near Andover, consecrating themselves to foreign missions, and forming resolutions that inaugurated American missions to the heathen. In watching, waiting, and prayerful expectancy it was like Christ's meeting with his disciples, imparting to them his last instructions and benediction before ascending into glory."

The conclusion reached through earnest deliberations, continued from that time, was that a Society should be founded to procure new versions of the Scriptures for the world, including English-speaking people.

The following resolutions were accordingly passed:

"*Whereas*, The mind and will of God, as conveyed in the inspired originals of the Old and the New Testaments, are the only infallible standard of faith and practice, and therefore it is of unspeakable importance that the Sacred Scriptures should be faithfully and accurately translated into every living language;

"*And whereas*, A Bible Society is bound by imperative duty to employ all the means in its power to ensure that the books which it circulates as the revealed will of God to man should be as free from error and obscurity as possible;

"*And whereas*, There is not now any general Bible Society in this country which has not more or less restricted itself by its own enactments from the discharge of its duty; therefore

"*Resolved*, That it is our duty to form a voluntary association for the purpose of procuring and circulating the most faithful versions of the Sacred Scriptures in all languages.

"*Resolved*, That in such association we will welcome all persons to co-operate with us who embrace the principle on which we propose to organize, without regard to their denominational predilections in other respects."

What voluntary society has set forth a more catholic platform? It is broad as the Bible. Cavillers at it must cavil at the supremacy of the Scriptures.

An adjourned meeting was called for Friday, May 31, to receive the report of a committee appointed to prepare a constitution and an address to the public. These were approved and ordered to be presented to a public meeting, June 10, in

the Tabernacle Baptist Church. After devotional exercises, and remarks by Dr. Cone, an address to the public and a constitution were adopted. Under the constitution the following officers were elected: S. H. Cone, D. D., New York, President; Archibald Maclay, D. D., New York, Hon. Isaac Davis, Mass., Rev. W. C. Duncan, New Orleans, Wm. Crane, Maryland, George W. Eaton, D. D., New York, Hon. Theodore S. Warren, New Jersey, Rev. A. Wheelock, New York, Eli Kelley, Esq., New York, Vice-Presidents; W. H. Wyckoff, Corresponding Secretary; E. S. Whitney, Recording Secretary; William Colgate, Treasurer; Sylvester Pier, Auditor.

Though grieved and perplexed by the needless division of the denomination on the Bible question, Baptists throughout the country rallied in a considerable enthusiasm to the support of the new Society. Its funds increased rapidly. And at once the issue was made upon English revision.

The Seventh Anniversary of the American Bible Union was one of the most memorable in its history. In one of the conferences Deacon William Colgate arose, and from an overflowing heart expressed the following sentiments:

"In 1835, when I was in the American Bible Society, I was convinced of the importance of re-

vision. That conviction has never changed nor been altered by any argument that I have ever heard presented. And I presume the most cogent and forcible arguments against this work I have weighed and studied. When in the course of time it was thought proper to form the Bible Union, I cheerfully entered upon the work, joined my brethren in the organization, and have been with them until this time as a member of the Board. I thought it would meet with great opposition at first, but I did not think it would be so fierce. People have made more noise and said more against it than I expected. I could not think that brethren who should have been able thoroughly to appreciate the importance of having the word of God faithfully translated from the dead to the living languages of this world, would have arrayed themselves in opposition to this movement. When we commenced it was with the greatest pleasure that I engaged in it, for I thought it was destined to do great good. When doubts arose in the minds of some valued brethren as to whether we were pursuing the great work in the best way and at the best time, I wished with all sincerity to consider their doubts; I tried to turn them over in my plain way of thinking; I reverted to all the arguments I had

ever heard; and I was struck with one thing above all others: I could not recollect one single passage of Scripture that its opponents had ever used against the great and holy work in which we are employed—not one, though the objectors were all religious persons.

"Another thing I observed: in all the prayers I have ever heard, and from all the brethren whose remarks I have ever listened to, in all the churches that were opposed to it, in all the distress of mind that men had because such a thing was started, I never heard of a man who went upon his knees to pray to God against it. Then I thought, When there is no Scripture against it, when there is no prayer against it, and it is a religious movement, it cannot all be wrong.

"Differences of opinion arose among brethren that I love, brethren that I have walked with in Christian fellowship, brethren on both sides that I respect,—differences of opinion arose among them, and some hard words, which I could wish forgotten, were uttered. The best of brethren, you know, will differ in opinion. Well, one said, 'Is there not too much money expended? Will it not cost too much? Might we not procure a faithful revision of the Bible for less money?' When this was asked, I tried to give it an im-

partial consideration—to look at it coolly, calmly, and dispassionately. '*Too much money!*' I once knew a congregation who were going to build a church up town worth one hundred thousand dollars. This is a noble offering, I thought, if brethren can afford it. But I said, 'Which would delight more the angels of God, that splendid church, or an institution like ours whose great aim is to make men understand God's word?'

"Another thought struck me, 'What *evil* are we going to do? Shall we make people read the Bible less?' I was obliged to answer the question in my own mind thus: 'Those who have never read the Bible and who are ignorant of its great truths, and also those among whom our revision movements have been productive of much controversy, will read it, and in this way the influence of the Bible will be extended tenfold.'

"One thing has distressed me and caused me many wakeful nights. I heard it said by some good brethren that we were not going to obtain such a revision as we needed, but that it would contain, after all, a great many errors. Some important truths even, it was said, were not going to be brought out. 'Well,' I replied, 'suppose it is so—admit that what should have been fully accomplished is only partly done—what ought we to

do in such a case? Shall we give up the work?' (Several members, 'No! no!') 'Shall we give it up?' (Renewed cries of 'No! no!')

"A question which the Lord once put to his disciples has occurred to me. When many turned aside, he said, 'Will ye also go away?' and they replied, 'To whom shall we go?' If this Bible Union don't succeed, where is there a hope of ever carrying out this great object? Will it be done in this century? Won't everybody say if this effort fail, 'There is no use in trying further?'

"The work of the American Bible Union must go forward. It is one in which the greatest interests of the human race are involved, and the accomplishment of which will make the people of our King rejoice. Every effort which has been made for the dissemination of the religion of our Saviour has met with opposition from the world. When he came upon the earth the learned men, the Pharisees, those who were considered the greatest geniuses of their time, proscribed him. And were not the apostles themselves treated in the same manner? We, who have contended for the pure word of the Lord in every age and place, have met with opposition, and the greatest efforts have been made to put us down. And now the great men, the learned men, it is said, don't ap-

prove of our movement. But ought we to wait until we get their favor and sanction? Why, when the blessed Jesus was born into the world no messengers were sent to tell the mighty potentates of earth, as when a prince is born in Europe at the present day. No news was sent to the Pharisees and the great men of Judæa that a Saviour had come into the world, but angels came to announce the good news to the poor shepherds who were tending their flocks. And so now we must not wait for the praise or countenance of the world for our efforts in religious matters; we must not wait for the approbation of the great or the learned; we must do what God commands; we must make his word plain. We must go forward. We must do our best to break down superstition and prejudice, depending for co-operation upon those who love the truth till the work is done.

"I rejoice at what has been done, and that we are making good progress. If brethren say to me the work is not done perfectly right, I ask, 'Where is the man that does right?' If they say the prospect is not encouraging, I reply, 'I see nothing to dishearten us.' We are doing a great work. And even the brethren themselves who say that our progress does not meet their expecta-

tions must admit that it is better to progress in the best way we can than to stop where we are after we have already done so much.

"I do not know, and I cannot see, how we can do better than we are doing. The work is longer and is more expensive than I expected it would be. But King Jesus is at the head, and he is the greatest King that ever was. There are more now ready to suffer for him than for any other king, and they are willing to sacrifice everything to make his word plain."

The forecast of the projectors of the Baptist Bible movement is now acknowledged by the Anglo-American revision and the increasing demand for accurate versions throughout the world. The duty of giving the Bible to the masses is the duty to give it clearly translated. Suppression of the word of God, especially of the terms of discipleship to Christ, William Colgate regarded as unfaithfulness both to God and man. If the order of Christ's church can be ignored in Bible translation for the sake of economy and peace, for the same reason it might be in the pulpit, the creed, the journal, the theological school, and in all Christian missions. Suppression or obscuration of the Old Testament would be a less evil than that of the New; of chapters of the Gospels and

Epistles than of the precepts of Christ and the terms of discipleship to him. Only by appeal from traditions and compromise Bibles to the original Scriptures as the sole and sufficient standard of faith and practice can any basis be formed for the reunion of the divided church of Christ. The strategic point for all who are seeking the restoration of Christ's lordship and church is a pure Bible.

Deacon Colgate clearly saw this, and declared that he was a Baptist only because the Bible made him one. While many do not see the sun until it is in its meridian, and mope in the darkness of conservatism as the owl in the night, he faced the rising sun and stood on tiptoe on the mountain-top gilded by its first beams, and welcomed with the lark the coming day. We will not blame the owl if the owl will not chide the lark. Men of forecast and convictions have founded Baptist churches, institutions, and missions. Wary and conservative men have built on foundations they would never have laid, and adorned temples they would never have reared. A short time before his death Mr. Colgate said to Dr. Armitage:

"The securing of a faithful revision of the English Bible for the common people has been for many years an object as dear to me as life.

I have confidence that the Bible Union will do the work, and believe the measures we have adopted are calculated to accomplish it.

"Guard against debt, and let the work be well done. Move slowly; do not be in haste. It is a great work. Get the best scholars, and let them have time to do it well. Those who are not familiar with the difficulties may be impatient at the delay; but God always takes time for a great work, and this is his cause.

"Do not follow the lights of expediency. Expediency will never satisfy the churches. It would be acknowledging that King Jesus made a mistake in enforcing rigid obedience to his command. There is expediency in the world popularly called *charity*, but it never amounts to anything. Experience has taught me that when I have leaned to such expediency I have come out wrong in the end. But when I have followed a 'Thus saith the Lord' all has come out right.

"I wanted to say this to you, for my work is done. It is not likely that I shall meet with you again. I am ready to go. May God bless you! You may be sure that he will reward you, and the world one day will thank you too."

The following tribute was offered upon the occasion of Deacon Colgate's death:

"The officers and managers of the American Bible Union, assembled to take some action in reference to the death of Deacon Colgate, ordered the following record:

"'Our venerable brother, Deacon William Colgate, after a life of toil and benevolence, of faith and love and patience, has been called home to his reward. In his death the American Bible Union has sustained the loss of a warm and devoted friend, a kind and courteous associate, a prudent manager, and a judicious counsellor. His name will always be intimately associated with the institution as one of the four who called its first preliminary meeting, and the one whose house was offered and accepted for the incipient organization; as its first treasurer, and a vice-president and manager till the day of his death.

"'His brief and sententious addresses at the anniversaries of the Union have been most extensively circulated in the form of tracts, and have done great good by their simplicity and sound common sense. In all the proceedings of the Board and the Union he was the consistent advocate of the claims of the common people for the plain and faithful rendering of every word of the divine originals of the Sacred Scriptures. Therefore,

"'*Resolved*, That in the life and death of our brother we have an eminent example of the widespread influence and usefulness of one man acting on behalf of a great principle; and that we have abundant reasons to thank God that such a man lived and acted in the present age, and aided by his reputation, his personal efforts, and his contributions to found and promote an enterprise so eminently adapted for usefulness, so signally heard by God, as the American Bible Union.

"'*Resolved*, That the loss sustained in his decease is measurably repaid by the eloquent memory of his life of usefulness and a death-bed of Christian triumph, and the lasting influence of his name associated with the Bible Union as the friend and advocate of a pure and faithful version of the English Scriptures for the common people.'"

XIII.

CHARACTER.

XIII.

CHARACTER.

"Without God there was no man ever good."

"Some persons in their mien and aspect, as well as in the habit of life, show a signature and stamp of virtue."

"A Christian is the highest style of man."

A TRUE man is God's best gift to any land or age. Through perversion of manhood, empire and arts decay. A feeble race relapses into barbarism. Advantages of climate, soil, wealth, arts, ancestral glory, and religious traditions are sacrificed to the baseness of man. Only through his elevation can civilization be perfected. Exalted personal character is the high table-land whence descend the various rills of virtue, uniting in the ever-broadening and deepening stream of social progress.

A brave people transforms mountain-wastes into a home of freedom. The Alps were made a citadel of liberty by the heroic Swiss, and the Balkans by hardy Montenegrins. Inhospitable New

England was opened as an abode of plenty and peace by the indomitable Puritans. Western prairies are adorned with farm-house, town, and city by a strong yeomanry. Manufactures and commerce are built up by industrial enterprise. The Republic can preserve and perfect its institutions and civilization only through exalted manhood. As there is nothing great in the world but man, there is nothing truly great in man but character.

Character is formed by voluntary subjection to that law "whose seat is the bosom of God, and whose voice is the harmony of the universe." That law is articulated through intuitive convictions or sacred beliefs. Man feels amenable to these in the domain of morals, as to physical laws in the realm of matter. He follows them as confidingly as a traveller the beaten highway. The forces of motive and will run through their groove as uniformly as the railroad-train on the undeviating track. His pursuit and destiny are held by them as inevitably as the planets in their orbits.

Nor should the restraint of these sacred beliefs be any more complained of than the coercion of other forces, material or moral. We do not object to the restrictive order of starry worlds, forbidden to wander in uncertain paths through space; or

of the railroad-trains, denied the liberty of seeking ways across prairie or continent; or of the state, enforcing constitutional limitations upon the freedom of citizens; or of the family, fettering the freedom of the affections and intercourse of society. Why, then, should we question the reign of law in the realm of duty and destiny? Why, then, do we condemn as irrational the *restraints* which religion enforces? Why do we allege that Christianity, in enjoining terms of discipleship and conditions of salvation, interferes with natural liberty? Man was made to be subject to moral as well as material law, and moral law no more degrades or enslaves him than does the law of gravitation, the order of the seasons, or conditions of soil or climate. It is as abnormal in man to antagonize his spiritual as his physical environment.

There is no more mischievous sophistry than that which teaches that all sacred beliefs are *narrowing;* that only he who frees himself from them is *broad*—only he who tolerates all beliefs, because he has none, is liberal; that only he is progressive who, discarding the formulated thought and revelations of ages, binds his faith to the latest *hypothesis;* that he alone is wise who is *agnostic*, boasting that nothing can be known.

Such agnosticism denies the testimony of consciousness, without which no truth can be demonstrated, no science exist. It makes truth and duty uncertain and delusive distinctions; sacred beliefs and sentiments an illusive and obstructive fanaticism; immortality a mocking dream; and launches the bark of childhood on the sea of life without chart or compass, helm or destined port, to glide with casual currents, be driven by uncertain storms, and wrecked on unknown shores, or disappear for ever as the transient bubble on the crest of the wandering wave.

The virtues of exalted character can no more be expected from unsettled faith than fruit in autumn from a tree whose roots are frequently disturbed through the summer. As well expect flowers to bloom over the ever-shifting surface of the Sahara as social and moral beauty over the arid wastes of scepticism. Only uncertain character is the outgrowth of unsettled faith; weak character, of superstition; while symmetrical and strong character is nurtured only by defined sacred beliefs. The highest type of such beliefs is produced by Christianity, the final interpretation of the divine law.

The effects of these sacred beliefs on the character of the subject of this Memoir may be dis-

tinctly traced. William Colgate pursued business as a steward of God. He was free from those temptations to avarice and fraud besetting the servant usurping his master's posessions. His secular life was elevated by a high sense of duty above the baser motives, maxims, and methods of trade. His industry was consecration, and his work, worship.

"Rarely have I met," says Professor Harvey, "one in whom religion had become so thoroughly incorporated, and, if I may so speak, naturalized as an ever-present power. While not slothful in business, and incessant in his devotion to it, he was also fervent in spirit, serving the Lord; and few men have so perfectly learned the secret of 'worship in work.' His business was prosecuted as God's business, and it never seemed to require an effort on his part to turn from it and engage in prayer or religious conversation; but he appeared ever to be in the Spirit, living in the sight of spiritual realities. In my last conversation with him, not long before he entered into rest, in speaking of his approaching change and of the future, there was the same perfect naturalness of manner as when speaking on ordinary subjects. Too many are enslaved by the habits which gained their fortunes, and are left at the close of life

without intellectual or spiritual enjoyments. They have no strength for business, and no relish for culture or piety. Deacon Colgate made the world, not his master, but his servant. When bidden he cheerfully left it, and into the evening of life, gilded with peace, serenely descended, closing a long business-career in the metropolis of the country without failure in contract, or forfeiture of credit, or imputation of fraud. This conferred a prouder distinction than laurel-wreath to Greek artist; triumphal procession to Roman hero; or statue, column, or arch to illustrious citizen."

The Christian merchant ranks in nobleness of character with Christian minister and missionary. His example may be as beneficent and farther-reaching than theirs.

His benevolence was a religious conviction; it reduced his charities to system, made them a means of self-culture and an homage to God. One who through miserly greed gives nothing seems baser than animal races that serve their fellows and their superiors. One dispensing without purpose or proportion rises in the dignity of his gifts hardly above birds warbling melodies or flowers exhaling fragrance for casual wayfarers. Only one recognizing stewardship to God, in trusts of wealth as in talent, rises to higher manhood

through his giving. Capricious "charities" neither form nor confirm any virtuous habit or character.

William Colgate's devotion to his parents in their misfortunes, and, soon after coming to New York, his giving half he had in a missionary collection, disclose the principle and enthusiasm of true benevolence. "He was," says Rev. George Hatt, who was intimate with his Christian life, "a friend of the poor. The poor minister found in him a friend indeed. The cheque silently left in the hand at parting told, more eloquently than words, his sympathy for God's suffering servants. Frequently he would ask me what I knew of the circumstances of A or B, and when satisfied he sent relief."

On one occasion the wife of a needy disciple, on receiving a cheque for a hundred dollars, exclaimed with tearful gratitude, "What hath God wrought!" Giving to many objects regularly, and increasing his benefactions with the increase of wealth, he did not need to compensate for life-long neglect by various large bequests. He who reserves accumulating wealth, in order to found some charity, is liable to the charge of personal ambition, and of giving because he is no longer able to retain; and is also in danger of entailing upon his heirs bitter feuds and costly litigations.

Charitable corporations may covet and praise posthumous gifts; but beneficence, manifested through a long life and carefully apportioned to claims, sets a worthier example and attests a nobler character than charitable endowments, however magnificent, at the close of life. Benevolence, the crowning attribute of Deity, developed and adorned the character of the subject of this Memoir.

Observing the Lord's Day as a holy day further moulded the character of William Colgate. Those ignoring the divine rest bear a stamp of worldliness, if not of wickedness. Dividing its leisure between recreation and worship, they attain but an uncertain piety. Only those devoting it wholly to spiritual culture attain to the highest character and usefulness. The late Premier of England in the House of Lords articulates the testimony of Christendom: "Of all divine institutions, the most divine is that which secures a day of rest for man; I hold it to be the most valuable blessing ever conceded to man. It is the corner-stone of civilization, and its removal might even effect the health of the people."

In a letter to his father in 1808, Mr. Colgate disclosed his views of the sacred day, which he cherished to the last:

"I have been closely confined to business, and

generally until late at night, having, further, some lengthy visits to receive and pay to our new Baptist brethren, so I wrote you in a hurry such things as first came in my mind.

"On the Lord's Day I might, indeed, have written to you upon such matters as concerned the souls of your children; but I could not with propriety have written on other affairs, as my prayer to God is that through divine assistance I may withdraw my thoughts from all below, save such as concern our souls, whose duration is eternal."

The seventh part of time is the smallest portion that will suffice for spiritual culture. It is needed as a relief from the strain of week-day temptations, as a prolonged hour of prayer, a period consecrated to the study of problems of duty and destiny, and to communion with God and the spiritual world. It is a symbol and prophecy of the everlasting rest awaiting the pilgrim church, a vestibule to the temple of blessed immortality. The aroma of its sacred observance pervades the home, the social circle, and the counting-house during all the days of the week.

As the moral distinction of the Jews, the Scotch, the New Englanders, has been due to the strict observance of the sacred day, and as leaders of

the kingdom of God throughout Christendom now observe it with jealous care, so William Colgate, through sacred use of the day, attained elevation of thought and character, and the higher and holier rest that remaineth for the people of God, and joined the worship of angels and the redeemed in the everlasting assembly in heaven.

Another conviction, moulding his character, was the divine authority of the Bible. He honored it as the handwriting of his Heavenly Father, and read it with the dutiful affection of a son studying the written counsels of a sainted mother. It was a light to his path, the sweetest relish to his spiritual taste, and a treasure more precious than "pure gold." It was profitable for doctrine, reproof, and instruction in righteousness. So that he strove to be "perfect in every good word and work, wanting nothing."

As the Bible has elevated Protestant above Roman Catholic nations, so it exalts individuals who make it the standard of their conscience, conduct, and character. Holding intercourse with prophets, our Lord, and his apostles through the constant study of its pages, he was transformed into their image.

Mr. Colgate's character was further developed by the consecration of prayer. Faith in the Su-

preme Being is one of the greatest acts of the soul, affecting both its conduct and destiny. But believing prayer is a still more comprehensive and effective act. After his conversion his life seemed a perpetual and ardent aspiration to heaven. His virtues were inspired and his character transfigured by prayer in the closet, the family, and in the social meeting. No difficulties interrupted its various observance. More than forty years ago, to escape the ravages of the cholera, he removed his family to a large farm-house in the country. In his hired apartments he set up the family altar, and invited the family of his host to join in the service. The example and impression of that daily worship were the means of the conversion of that numerous household. A few years ago a middle-aged gentleman sought out a son of the subject of this Memoir and reported this result. When the Christian family left them at the close of the summer, they missed the holy service; and first father, then mother, and at length all of a family of thirteen, were led to Christ and united with the church, tracing their religious experience to that observance of family worship. His appreciation of prayer continued, and increased to the last. During his last sickness, when, on account of extreme weakness, well-known Baptist min-

isters, esteemed members of the church, and even family friends, were not admitted to his chamber, one was announced, distinguished by the faith and fervency of his prayers. Immediately he roused himself from a paroxysm of pain and said, "Let him come in; he is one of the praying kind."

The reflex influence of prayer arises from the soul's conscious devotion in it to the will of God. It not only *acquiesces* in that will, but earnestly trusts to accomplish it. It seeks "first the kingdom of God. Hence, regeneration, repentance, and all Christian experience are inseparable from prayer. As the beauty and fragrance of the flower are developed through untraced processes, so all Christian virtues must be nourished in the soul consciously retiring from the world and communing with God alone.

Prayer is ignorance shrouded in darkness seeking light from the Source of all wisdom. It is conscious weakness appealing to Omnipotence for succor; it is sorrow seeking solace from infinite compassion; it is penitence imploring forgiveness of divine mercy; it is man wandering in gloomy uncertainty asking the way of salvation; it is imperfection longing for perfected being and destiny; it is mortality seeking through the grave a

portal to immortality. Through prayer William Colgate realized Abraham's life of faith, Enoch's walk with God.

Mr. Colgate's character was rounded to perfection through the assimilating influence of the order and discipline of Christ's church. Man needs some *external* standard of spiritual doctrine, duty, and discipline. Consciousness of the necessity has made him an easy dupe of imposture and despotism.

Only some higher sovereignty can overthrow the spiritual despotisms under which humanity groans. Those spurning all moral subjection fall into errors more hurtful than superstition. Christ's church was designed to supersede spiritual hierarchies, not by any uncertain jurisdiction, but by constitutional court and executive of the kingdom of heaven. The sovereignty, discipline, and fellowship of that institution are as exclusive as those of the family or state. Tampering with its authority and laws may be as destructive of spiritual discipline as discrediting the family is of domestic peace and virtue. Christ's church is a school of religious knowledge, a brotherhood of mutual helpfulness, a court of spiritual discipline. It is the only authorized jurisdiction of Christ's kingdom on earth. Amenability to it is the en-

nobling necessity of all; impatience of it manifests conceit, pride, prejudice, as well as impiety. To this instituted kingdom of Christ, Mr. Colgate was devoted with all the truthfulness, loyalty, and chivalry of his nature. He could not countenance any rival spiritual jurisdiction. He would guard the exclusiveness of its sovereignty by the exclusiveness of its fellowship. He believed with Gill, that infant baptism, doing away with the voluntary and spiritual character of the church, is a "part and pillar of Popery;" agreed with Spurgeon, that "Pedobaptism is a flank movement through Ritualism upon the Protestant position;" and appreciated the conscience of Judson and Noel in sacrificing sacred associations and traditions to vindicate the order of Christ's church.

Such were the sacred beliefs which governed the life and moulded the character of William Colgate. These were the principles he lived by; the groove in which the forces of his being ran; the scaffolding from which his character was built up; the soil from which ripened the fruitage of his useful life; the rests in the *scale* which produced all the harmonies of his virtues; the lens which daguerreotyped the image of noble manhood which we contemplate in him. As Christian beliefs are the highest order of sacred convictions, Christian *vir-*

tues outrank the virtues of all other faiths. While Buddhism menaces degradation to lower and lower types of being, and whispers but a forlorn hope of the bliss of annihilation to its most zealous votaries, Christianity promises exalted character and destiny to all sincere believers. It not only creates a roll of the greatest heroes the world has seen, but assures glorious immortality to believing generations. Made a new creature in Christ, and inspired by his teachings, William Colgate grew up in him in all things "who is the head, the first-born," of all true spiritual beings. As an heir of God and a joint heir with Jesus Christ through spiritual birth, he looked with ever-growing assurance for the heavenly inheritance. After the material environment of his being should be removed, he believed that a spiritual body remained as an abode for the soul regenerated and glorified to dwell amid the glories and worship in the temple of God for ever. He rose before the world to the rank of prophets, apostles, and martyrs, transformed into the image of Christ from glory to glory.

XIV.

THE TRANSLATION.

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XIV.

THE TRANSLATION.

"Precious in the sight of the Lord is the death of his saints."

"Soul of the just, companion of the dead!
Where art thou? whither hast thou fled?"

We follow Moses from Egypt through the wilderness till, at the end of forty years, from the mountains of Moab, where he was to be buried, he gazed with transporting vision across the Jordan upon the Promised Land.

So we have traced the life of William Colgate from his childhood's home in England across the sea, his sojourn in Baltimore, and his history of more than fifty years in New York, till, at the age of threescore and ten, he reached the mystic Jordan, beyond which lies the inheritance of earth's pilgrims. During his life in New York it had increased from fifty thousand to half a million, become the metropolis of the Western Hemisphere and a mart of the world's commerce. His life of faith had proclaimed to all that he

sought a better "city that hath foundations, whose builder and maker is God." His business career was now finished and crowned with honor. His Christian stewardship was closed and its accounts balanced for the last judgment.

The disease of which he died had lingered in his constitution two years, but assumed a violent form a few weeks before his death. A surgical operation afforded but temporary relief. The more excruciating sufferings which followed were endured with Christian patience. In a paroxysm of pain he exclaimed,

"Oh, why must I suffer this? I cannot tell — it is dreadful — but the Master knows; he knows, and it is all right. It is to wean me from you," he added, addressing his children; "it is to wean me from the world and prepare me for a better country."

At a time when suffering intensely he was troubled that his mind wandered from its spiritual concerns, and in an interval between his pains he said,

"You see now how unfit I am to settle the affairs of the soul. How strange it is that any can delay the preparation for death till they come to the bed of pain! How ungrateful to God to let go the time of health without answering his

demands, and yield to him nothing but sick-bed, broken thoughts! How strange that men will not bow to God before he breaks them down by sickness and death! Thanks to the Lord, who led me to think of him before my flesh failed me! What folly to put off repentance to a dying bed! for who knows what anguish may distract the mind and keep it from rising above its pains?"

Often after paroxysms of suffering he would cheer himself by singing, in a clear and strong voice, some favorite hymn, as

> "Salvation! oh, the joyful sound!
> 'Tis pleasure to our ears."

He would also recall the promise of heaven:

"Oh, how blessed it must be in heaven with Jesus! What a happy place! What a joy to be where there is no suffering!"

A short time before his death he said to his family, "Trust in the Lord, and remember how death brings you face to face with the life you live."

At another time he said to one of his children, "Trust in the Lord first of all things, and seek his will. If I were able I would blot out every scrap of my life not devoted to the Lord and to his cause."

Having surrendered all worldly trusts to the divine providence, he tenderly committed his children to their heavenly Father:

"O Lord, thine aged servant will soon depart. Bless and watch over his children. Teach them to love each other, and forgive all they have done which is wrong in thy sight. May they read thy holy word prayerfully, and learn the atonement of Christ. Wilt thou fix every heart, keep every affection, and lead them into every truth; not for their sake, but for the sake of Jesus Christ; and thine shall be the glory for ever. Amen."

His patriarchal prayer recalls the intercession of Job for his sons and daughters, that they might not be beguiled by prosperity into forgetfulness of God.

In a momentary obscuration of faith, when the sun hid behind the clouds, musing upon the awful possibility of being mistaken in the grounds of his trust, as Paul shuddered lest, after preaching the gospel to others, he himself should be a castaway, he exclaimed in deep emotion, as if waves and billows of doubts and fears were overwhelming him,

"Cast out! cast out! Oh no; he will give me a long life of praise to my Jesus, who was, and is, and is to come. O Lord, accept my feeble prayer; do not leave me nor forsake me."

He often said, "I am ready for God's will; I am ready and willing to die." To his daughter he said, contemplating the end, "Do not mourn for me. Why should you? I shall be at rest. Think of it! an eternity with Christ!"

On the Sunday preceding his death, as the first beams of the morning were filtered through the blinds, lighting up the dying chamber, with pleasure he said, "Oh, heavenly light! the work of a pure Creator. Let in the light of heaven. Put down the gas, the little work of man. Oh, blessed light! Oh, blessed Lord! Oh, blessed Sabbath morning! Oh, blessed Bible! Oh, blessed promises scattered through that Bible! Oh, blessed salvation as brought to us in that Bible!"

Wednesday evening, just before his death, he exclaimed, "Oh, I am so happy! I never felt so happy in my life. I love Jesus so."

In answer to the question, "Have you not always loved Jesus?" he said, "Oh yes; I have adored him, but I never loved him as I do now, with all my heart and soul, might, mind, and strength. Oh, do kneel down and offer thanks for this revelation!"

A few moments after his pastor, Dr. Lathrop, left him, he opened his eyes for the last time and exclaimed, "My precious Jesus!" and lifting both

hands above his breast, he floated them up little by little, as following an ascending angel, and then slowly dropped and folded them on his breast. Thus expired, on the 25th of March, 1857, at the age of seventy-four, this loving father, honest merchant, upright citizen, and faithful Christian.

His pastor preached the funeral sermon from the words found in the Acts (xiii. 36): "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers."

The large church could not hold the vast concourse of men of all creeds, citizens of all parties, the rich and the poor alike, who gathered on the occasion. Half the gallery was filled by his employees, who offered a tearful tribute to their friend and benefactor.

Since William Colgate came as a young man to New York, Greenwood had been opened. Of all the cities of the dead in this country, this cemetery has the most commanding site and the most costly appointments. It overlooks the metropolis and its suburbs, far as Westchester on the north; Jersey City Heights and the Orange Mountains to the west; Long Island and the Sound to the east; and New York Bay, leading into the Narrows and the wide sea, to the south.

The remains of William Colgate were borne

through its gateway to their last resting-place, followed only by his kindred, while the bell tolled out their ineffable sorrow. Ah! what myriad heartaches seeking solace in enforced silence; what half-suppressed sighs and groans breaking on the still air; what burning tears of anguish falling to the ground; what gloom of despair, quenching the light of hope,—does that bell tell as it tolls hour after hour, through the week, the month, the year, while the funereal processions pass by! The trees seem conscious of the solemnity of the perpetual pageant of mourning, and, with the myriad memorials rising over the graves, keep watch over the countless dead.

There a towering shaft, with appropriate inscriptions and symbols, celebrates the courage of firemen hazarding life to rescue the property and lives of others from a spreading conflagration. There rises conspicuously a monument to brave seamen who perished in the struggle to save imperilled voyagers, cargo, and ship from the whelming sea. Farther on, through a vista opening in the deep green, appears on lofty pedestal a memorial to soldiers who fell in defence of the flag and the honor of their country. Rising over a gentle slope in another direction is seen sculptured urn or tablet erected to scholar, statesman, or

benefactor. Costly tombs of the rich or humble slabs of the poor meet the eye at every turn. The bending willow, the broken branch and falling buds, the truncated shaft, the reversed torch, the sleeping lamb, the watching angel, the brief couplet, the Scripture promise, the hallowed words of love sculptured over a thousand graves, make the cemetery a mount of transfiguration.

The thoughtful observer is wrapt in contemplations of the spiritual world. Tears flow unbidden. The heart throbs with strange emotions as former generations seem to rise around him to welcome him to the shades, companionship, and repose of the dead.

The consecration and adornment of places of burial, though hallowed by the observance of ages, are explained and justified only by man's immortality. Without assuming this, they appear to be an idle and extravagant show. The decaying remains of the body mock the proudest monument. The dust of the sepulchre does not appreciate any magnificence in brass or marble. If annihilation is the reward of the righteous and wicked alike, the cemetery utters no warning to vice, no promise to virtue. By groundless and invidious distinctions it can only mock the dying and perplex the living. Materialism proclaims

funeral obsequies, adornment of sepulchres, the grief of mourners, unreasonable and profitless. It declares that all feeling, sentiment, and hope of humanity perish as the blush of flowers of garden and field—that all harmony of truth and duty and jubilance of happiness and hope are warbled out, like the melody of birds, into eternal silence. It clouds with fear the whole of life, and ushers man at its close into the utter darkness of despair. The staff of promise which he leans upon so trustingly at the end of his pilgrimage it seeks to wrest from his trembling hand. The light of faith, guiding his doubtful steps through the valley and shadow of death, it seeks to extinguish. Bereaved kindred, bearing the remains of loved ones with calm trust to a consecrated grave, it proclaims dupes of imposture. It turns every graveyard into a Valley of Achor, foreboding gloom to all generations. When anguish and grief stand by the open tomb, gazing for the last time through tearful eyes upon the face of the loved, it approaches as a messenger of Satan, and with malignant complacency whispers in the ear, "Lost for ever!" Over every tomb alike, with tones repressive of all hope, it sullenly mutters, "Death is an eternal sleep." Materialism makes earth a ghastly arena of blind fate, where man in

terror reaches forth his hand in the darkness only to touch another also groping in terror like his own.

Profane teacher! treacherous guide! prophet of despair! we recoil from thy baleful teaching with instinctive dread. An unreal universe, providing repose for faith and opening vistas for hope, were a paradise to thy malignant reign of chance and chaos, obstruction and death!

Christianity, dissipating this gloom, consecrates the grave as a portal to eternity, and adorns the cemetery with symbols of a blessed immortality.

Over one entrance to the double gateway of Greenwood is sculptured the resurrection of the widow's son. At the command of Christ the carriers of the bier lay it down and shrink back abashed before the manifest Deity. At the divine touch the dead awakens, and the awe-stricken mother receives her own back again. In reverence and triumph disciples contemplate the miracle. Beneath the scene the words stand out in bold relief, a consolatory appeal to all the bereaved: "Weep not."

On the opposite façade is the resurrection of Lazarus. Christ is at the door of the sepulchre in the posture of command. Mary stands near him, her countenance beaming with hope. Martha

watches, at a distance behind projecting rocks, with an expression of doubt and grateful surprise. Four apostles contemplate the scene with elation of joy and triumph. "Come forth!" is written beneath—a hope-inspiring mandate to the dead.

Over the other entrance is the entombment of Christ. He has just been taken down from the cross and prepared for burial. Conspicuously beneath the dead Christ and his ministering friends we read, "The dead shall be raised." On the opposite side of this entrance is the scene of Christ's resurrection. He appears coming forth from Joseph's rocky tomb with elastic step and radiant brow. The soldiers guarding it are stricken with terror, and one of them has fallen to the ground. By the resurrection of Christ the spiritual world has been opened to the hopes of pilgrim generations as the Western Hemisphere to aspirations of suffering or needy populations of the Old World.

A massive granite column rising from a central and elevated site in Greenwood bears on its four sides inscriptions of the faith and hope of Christendom. On one side, "One generation goeth;" on the next, "Another generation cometh;" on the third, "God shall wipe away all tears;" and on the last, "There shall be no night there."

Oh, blessed gospel! cheering life's pilgrimage with the promises of immortality! Even as an unauthenticated message it is a more blessed revelation than the demonstrations of science. Wandering in starry realms of illusive hopes assures more happiness and virtue than plunging into the palpable gloom of materialism. Better cheat our souls with beautiful visions of immortality than immolate them on the altar of positive philosophy, doomed to perish with beasts and birds, insects and flowers.

Such thoughts did not trouble William Colgate. He longed to meet prophets, apostles, martyrs, and pious kindred in the "general assembly and church of the first-born" that shall gather from all lands and ages to the presence and glory of Christ.

Through the gateway of Greenwood and its winding avenues his remains were borne to a commanding eminence, fit symbol of his exalted character. Here arose a colossal granite shaft, a striking emblem of the strength of his Christian manhood. Here, with three generations grouped around him, our brother sleeps the last sleep of earth.

Sometimes large sums are left for repairing and adorning tombs. But in a few generations indi-

vidual and family distinction disappears in the blended aspects of a cemetery. But the name inscribed on that granite shaft—descended from an heroic ancestry, honored by a worthy posterity, celebrated by public institutions, cherished by a great denomination, and guarded by that Providence that assures immortality to him who clings to Christ the Life, and works the works of God—will long be repeated in the assemblies and in the annals of Christ's church.

A great writer represents the instinct of patriotism and of national faith in the person of a venerable man traversing Scotland restoring the tombs of its worthies. In restored loyalty to Christ and his church the works and names of his witnesses will be restored and celebrated, when the names of popes, prelates, and ambitious sectaries shall be forgotten, or recalled only with pity or contempt. But even if this name should fade from the memories of the living; the graves of its worthies cease to be adorned by a grateful people; if Greenwood should be abandoned to the jackal and the trader in relics, like the cemeteries of ancient capitals; and the remains of populous empires be blended in common dust,—still our brother's record will remain on high, imperishable. He has heard that award more authoritative than edict of

king, decree of senate, proclamation of knightly, military, or civic order, benediction of pope or synod: "Well done, good and faithful servant! enter thou into the joy of thy Lord." He has triumphantly entered the heavenly mansions. He is enrolled in the succession of patriarchs, prophets, apostles, martyrs, and saints of all lands and ages.

THE END.

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